THE MOTHERS BLESSING:

OR,

The godly Counsaile of a Gentle-woman, not long since *deceased, left behind her for her* CHILDREN:

Contayning many good exhortations, and godly admonitions, profitable for all Parents, to leaue as a Legacy to their Children.

By Mris. DOROTHY LEIGH.

The fift Edition.

Prouerbs 1.8. *My sonne, heare the instructions of thy father, and forsake not the lawe of thy mother.*

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TO THE HIGH *and excellent Princesse,* the Lady ELIZABETH her Grace, Daughter to the *high and mighty King of great* Brittaine, and Wife to the illustrious *Prince, the Count Palatine of* the Rhine:

afterward Queen of Bohemia

D.L. *Wisheth all grace and prosperitie heere, and glory in the world to come.*

MOst worthy and renowned Princesse, I being troubled, and vvearied vvith feare, lest my children should not finde the right way to

Heauen, thought vvith my ſelfe that I could doe no leſſe for them, then euery man vvill do for his friend, vvhich vvas, to vvrite them the right vvay that I had truely obſerued out of the vvritten Word of God, leſt for vvant of warning they might fall where I ſtumbled, and then I ſhould thinke my ſelfe in the fault, vvho knevv there vvere ſuch dovvne-falls in the vvorld, that they could hardly climb the Hill to Heauen vvithout helpe, and yet had not told them thereof. Wherefore I writ them the right & ready vvay to Heauen, well vvarranted by the Scriptures of the old and nevv Teſtament, vvhich is the true Word of GOD, and told them how ma-

many falſe paths they ſhould finde, how they ſhould finde them, and what care they ſhould haue to ſhun them: if they tooke a falſe vvay, vvhat a trouble they ſhould haue in tunring againe, what danger if they vvent on: and of many doubtes, which the world would make vvithout a cauſe, and how ſilent it would bee in danger. Thus vvhen I had vvritten vnto them of theſe things, I vvas at much peace, quiet and contentment.

But as no contentment in the vvorld continueth long, ſo ſodenly there aroſe a nevv eare in my minde, hovv this ſcrole ſhould bee kept for my children: for they were too young to receiue it, my ſelfe

too old to keepe it, men too wiſe to direſt it to, the world too wicked to endure it. Then in great griefe I looked vp to heauen, from whence I knew commeth all comfort; and looking vp, I ſaw a moſt Angelicall Throne of princely Peeres, and peereleſſe Princes prepared for heauen, and yet by the appointment of God were here to comfort vs on the earth: then I perceiued that this Throne was the Ioy of Eugland: then I conſidered that the higheſt bloud had the loweſt minde: then I ſaw humility looking down-ward, while the ſweet ſlippes of her vertue grewe vpward: then, euen then, Princely Lady, I beheld your milde and courteous counte-

nance,

nance, which ſhewed your heart was bent to doe good to all: wherefore, without feare, and with much faith, I aduentured to make your Grace the Protectreſſe of this my Booke, knowing that if you would but ſuffer your name to bee ſeene it, Wiſedome would allow it, and all the vvicked vvinde in the world could not blow it away. The Lord multiply his graces more and more on you, and vouchſafe vnto you a numerous poſterity, in whō your Grace may receiue much ioy and comfort, and Gods Church, and true Religion, continuall defence and propagation.

Your Graces, in all humble and obſeruant duety:

TO MY BELOued *Sonnes*, GEORGE, IOHN *and* WILLIAM LEIGH, *all things* pertayning to life and godlineſſe.

MY *Children, God hauing taken your Father out of this vale of teares, to his euerlaſting mercy in* CHRIST, *my ſelfe not onely knowing what a care hee had in his life time, that you ſhould be brought vp godlily, but alſo at his death being charged in his will, by the loue and dutty which I bare him, to ſee you well inſtructed and brought vp in knowledge, I could not chuſe but*

ſeeke (according as I was by duty bound) to fulfill his will in all things, deſiring no greater comfort in the World, then to ſee you grow in godlineſſe, that ſo you might meet your father in heauen, where I am ſure hee is, my ſelfe being a witneſſe of his faith in Chriſt. And ſeeing my ſelfe going out of the world, and you but comming in, I know not how to performe this duety ſo well, as to leaue you theſe few lines, which will ſhew you as well the great deſire your father had, both of your ſpirituall and temporall good, as the care I had to fulfill his will in this; knowing, it was the laſt duety I ſhould performe vnto him. But when I had written theſe things vnto you, and had (as I thought) ſomething fulfilled your fathers re-

queſt,

queſt, yet I could not ſee to what purpoſe it ſhould tend, vnleſſe it were ſent abroad to you: for ſhould it be left with the eldeſt, it is likely the youngeſt ſhould haue but little part in it. Wherefore, ſetting aſide all feare, I haue aduentured to ſhew my imperfections to the view of the world, not regarding what cenſure ſhall for this bee laid vpon mee, ſo that herein I may ſhew my ſelfe a louing Mother, and a dutifull Wife. And thus I leaue you to the protection of him that made you, and reſt till death:

Your feareſull, faithfull,
and carefull Mother,

D. L.

Counſell

Counſell to my Children.

MY Sonnes, the readers of this book,
I doe you not intreat (word,
To beare with each miſplaced
for why, my paine's as great
o write this little booke to you
(the world may thinke indeed)
s it will bee at any time
for you the ſame to read.

ut this I much and oft deſire,
that you would doe for mee,
o gather hony of each flowre,
as doth the laborous Bee.
e lookes not who did place the Plant,
nor how the flowre did grow;
hether ſo ſtately vp aloft,
or neere the ground below.

t where ſhee findes it, there ſhee workes,
and gets the wholeſome food,

And

And beares it home and layes it vp,
to doe her Country good,
And for to ſerue her ſelfe at need,
when winter doth begin:
When ſtorm and tempeſt is without,
then ſhee doth find within

A ſweet and pleaſant wholſom food,
a houſe to keepe her warme,
A place where ſoftly ſhe may reſt,
and be kept from all harme.
Except the Bee that idle is,
and ſeekes too ſoone for reſt,
Before ſhe filled hath her houſe,
whereby her ſtate is bleſt.

And then as ſhe did reſt too ſoone,
too ſoone ſhe ſorrow knowes:
When ſtormes and tempeſts are without,
then ſhe her ſelfe beſhrowes.
She looketh out and ſeeth death,
ready her to deuoure:
Then doth ſhe wiſh that ſhe had got
more of the wholſome flowre.

For why, within, her ſtore is ſpent,
before the winter's paſt.
And ſhe by no meanes can indure

the ſtormy winters blaſt.
he looketh out, and ſeeth death,
and findes no leſſe within:
hen too too late for to repent,
you ſee ſhe doth begin.

herefore ſee you not idle be,
this I would haue you know,
e ſure ſtill that the ground be good,
whereout the Plant doth growe:
hen gather well, and loſe no time,
take heed now you do ſee,
eſt you be vnprouided found,
as was the idle Bee.

D. L.

THE

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THE MOTHERS *Blessing.*

CHAP. I.

The occasion of writing this Booke, was the consideration of the care of Parents for their Children.

MY Children, when I did truely weigh, rightly consider, and likewise perfectly see the great care, labour, trauaile,

uaile, and continuall ſtudy, which Parents take to inrich their children, ſome wearing their bodies with labour, ſome breaking their ſleepes with care, ſome ſparing from their owne bellies, and many hazzarding their ſoules, ſome by bribery, ſome by ſimony, others by periury, and a multitude by vſury; ſome ſtealing on the Sea, others begging by Land, portions from euery poore man, not caring if the whole Common-wealth bee impouerished, ſo their children be inriched: for themſelues they can bee content with meate, drinke, and cloth, ſo that their children, by their meanes, may bee made rich, alwayes abuſing this

this portion of Scripture: *He that prouideth not for his owne Family, is worse then an Infidel:* euer seeking for the temporall things of this world, and forgetting those things wch be eternall: when I cõsidered these things, I say, I thought good (being not desirous to inrich you with transitory goods) to exhort and desire you to follow the counsell of Christ: *First seeke the Kingdome of God, and his righteousnes, and then al these things shal be administred vnto you.* 1.Tim.5.8. Mat.6.33.

Chap. 2.

The first cause of writing, is a motherly affection.

BVt lest you should marbuaile, my children, why I doe

I doe not according to the vsuall custome of women, exhort you by words and admonitions, rather then by writing: a thing so vnusuall among vs, and especially in such a time, when there be bee so many Godly bookes in the world, that they mould in some mens studies, while their Masters are mard, because they will not meditate vpon them; as many mens garments moth-eat in their Chests, while their Christian Brethren quake with cold in the streete for want of couering; knowe therfore that it was the motherly affection that I bare vnto you all, which made me now (as it often hath done heretofore) forget my selfe in

in regard of you: neither care I what you or any shall thinke of mee, if among many words I may write but one sentence, which may make you labor for the spirituall food of the soule, which must be gathered euery day out of the Word, as the children of Israel gathered Manna in the Wildernesse. By the which you may see it is a labour: but what labour? a pleasant labour, a profitable labour: a labour, without the which the soule cannot liue. For as the Children of Israel must needes starue, except they gathered euery day in the wildernesse and fed of it: so must your soules, except you gather the spirituall Manna out of the Word euery

ry day, and feed of it continually: for as they by this Manna cõforted their hearts, strengthened their bodies, and preserued their liues; so by this heauenly Word of God, you shall comfort your soules, make them strong in faith, and grow in true godlinesse, and finally preserue them with great ioy, to euerlasting life, through faith in Christ; whereas, if you desire any food for your soules, that is not in the written Word of God, your soules die with it euen in your harts and mouthes; euen as they, that desired other food, dyed with it in their mouthes, were it neuer so dainty: so shall you, and there is no recouery for you.

Num. 11.3.

Chap.

CHAP. 3.

The best labour is for the foode of the soule.

OH my Children, is not this a comfortable labour? Our Sauiour Christ saith, *Labour not for the meate that perisheth, but for the meate that indureth to euerlasting life*: and yet I see, and feare, you shall see, how many there bee that crosse Christ in these words: nay rather, crosse themselues: for, contrary to our blessed Sauiours counsell, they labour for the meate that perisheth, and in the meane time they lose the foode of euerlasting life. This (my beloued

Ioh. 6. 27.

sonnes and deare children) this is the cause that maketh mee so much to feare you, and those who hereafter shall come of you, because I see so many that regard not the words of our Sauiour Christ, who came from the high Throne of God, and preached to vs, and prayed for vs, and tooke our flesh vpon him, and kept it without sinne, refusing no company, healing euery sicknesse and disease, fed the hungry, gaue pardon to euery sinner that would but aske it, dyed for vs, indured the paines of hell for vs; yea, more then this, euen in our owne flesh hee ouercame sinne, death, and hell, yea, and more then this, also, he carried our flesh into

Gal. 4. 4.

Math. 4. 23.

Rom. 4. 25.

to Heauen in the sight of many, and there keepes it, and is become a Mediatour for vs in it; hee ioyned himselfe to vs in our flesh, as it is written, *He tooke our flesh vpon him*: he taught vs to ioyne our flesh vnto him by Faith; that *where hee is, there wee might be with him also*: and if wee will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankefull shall wee shew our selues? Heb. 2. 14. Iob. 17. 24.

My deare Children, haue I not cause to feare? the holy Ghost saith by the Prophet, *Can a Mother forget the child of her wombe?* As if he should say, Is it possible, that shee which hath carried her child Esa. 49. 15.

within her, soneere her hart, and brought it forth into this world with so much bitter paine, so many grones and cries, can forget it? Nay rather, will shee not labour now till Christ be formed in it? Will shee not blesse it euery time it sucker on her brests, when shee feeleth the bloud come from her heart to nourish it? Will shee not instruct it in the youth, and admonish it in the age, and pray for it continually? Will shee not bee afraid, that the child which shee endured such paine for, should endure endlesse paine in hell? Could Saint *Paul* say vnto the *Galathians*, that were but strangers to him concerning the flesh, only

only, he had spent some time amongst them to bring them to the profession of the truth, from which hee feared they would fall? and could he, I say, write vnto them, *My little Children, of whome I doe trauaile againe in birth, vntill Christ bee formed in you?* And can any man blame a Mother (who indeede brought forth her child with much paine) though shee labour againe till Christ bee formed in them? Could Saint *Paul* wish himselfe separated from God for his brethrens sake? and will not a Mother venter to offend the world for her childrens sake? Therefore let no man blame a Mother, though she something exceede in writing to her

Gal.4.19.

Rom.9.3.

children, since every man knowes that the love of a Mother to her children, is hardly contained within the bounds of reason. Neither must you, my sonnes, when you come to bee of iudgement, blame me for writing to you, since Nature telleth mee, that I cannot long bee heere to speake vnto you, and this my minde will continue long after mee in writing; and yet not my minde, but I seeke to put you in minde of the words of our Sauiour Christ, which saith, *Labour not for the meate that perisheth, &c.* where you see that the foode of the soule is to bee gotten by labour, *Why stand you heere* (saith Christ?) heere is no time to be idle:

Iohn 6. 27.

Mat. 20. 6.

idle: they that will rest with Christ in heauen, must labour to follow him heere on earth. *Blessed are the dead, which dye in the Lord: for they rest from their labour.* Rev. 14.13. Thus you see, if you will goe to the place which Christ hath bought for you, you must labour to follow Christ: hee laboured to get it for you, or else all your labour would haue beene as nothing; and now you must labour to lay hold on him, or else all your labour will be worth nothing. Many there bee that labour the cleane contrary way; for they leaue Christ, and take hold of traditions: and a number loyter, and by that meanes neuer get hold on Christ. And this

is the cause why I write vnto you, that you might neuer flye from him with the one, nor yet loyter with the other, but that you might learne to follow him, and to take hold of him in the written Word of God, where you shall find him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures*, saith he, *for they testifie of me.* Labour therefore that you may come vnto Christ.

Ioh. 5. 39.

Chap. 4.

The second cause is, to stir them vp to write.

THe second cause, my sonnes, why I write vnto you (for you may

may thinke that had I had but one cause, I would not haue changed the vsuall order of women) is needefull to be knowne, and may doe much good. For where I saw the great mercy of God toward you, in making you men, and placing you amongst the wise, where you may learne the true written Word of God, which is the pathway to all happinesse, and which will bring you to the chiefe City new Ierusalem: and the seuen liberall sciences, whereby you shall haue at least a superficiall sight in all things: I thought it fit to giue you good example, and by writing to entreate you, that when it shall please God to

giue both vertue and grace with your learning, hee hauing made you men, that you may write and speake the Word of God, without offending any, that then you would remember to write a booke vnto your children of the right and true way to happinesse, which may remaine with them and theirs for euer.

Chap. 5.

The third cause is, to moue women to be carefull of their children.

THe third is, to encorage women (who, I feare, will blush at my boldnesse) not to bee ashamed

ſhamed to ſhew their infirmities, but to giue men the firſt and chiefe place: yet let vs labour to come in the ſecond; and becauſe wee muſt needs confeſſe, that ſinne entred by vs into our poſterity; let vs ſhew how carefull wee are to ſeeke to Chriſt, to caſt it out of vs and our poſterity, and how fearefull we are that our ſinne ſhould ſinke any of them to the loweſt part of the earth; wherefore, let vs call vpon them to follow Chriſt, who will carry them to the height of heauen.

Chap.

Chap. 6.

The fourth cause is, to arme them against pouerty.

THe fourth cause is, to desire you, that you will neuer feare pouerty, but alwayes know it is the state of the Children of GOD to bee poore in the world. Christ saith, *Yee shall haue the poore with you alwayes.* Ioh. 12.8. It may be he hath appointed you or yours to be of this poore number? Doe not striue against Christ. *It is as hard (saith he) for a rich man to enter into heauen, as for a Camell to goe thorow the eye of a needle.* Mat. 19.24. Iam. 5.1. Saint *Iames* saith, *Woe bee to you that are rich.* Saint

Saint *Paul* saith, *The desire of money, is the roote of all euill*; Which if it bee true, as it is not to bee doubted of, and you feare pouerty, then doth it necessarily follow, that you will desire the roote of all euill, which is money, and so become good for nothing. The feare of pouerty maketh men run into a thousand sins, which nothing els could draw them to; for many fearing the cold stormes of pouerty, which neuer last long, runne on to the hot fire of hell, which neuer hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the feare of pouerty: wherefore I wil speake more of that afterwards: onely I now

1. *Tim.* 1. 6, 10.

now say, Feare not to bee poore with *Lazarus*, but feare a thousand times to be rich with *Dives*.

Chap. 7.

The fift cause is, not to feare death.

THe fift cause is, to desire you neuer to feare death; for the feare of death hath made many to deny the knowne truth, and so haue brought a heauy iudgement of GOD vpon themselues. A great reason, why you should not feare death, is, because you can by no meanes shunne it, you must needes endure it: and therefore it is meete that you

you should be alwayes prepared for it, and neuer feare it. *He that will saue his life*, Mat 16.26
saith Christ, *shall lose it; and hee that will lose his life for my sake and the Gospels, shall finde it.* Doe not feare the paines of death, in what shape soeuer hee come: for perhaps thou shalt haue more paines vpon thy bed, and bee worse prouided to beare them, by reason of some grieuous sickenesse, then thou art like to feele, when God shall call thee forth to witnesse his truth. The onely way not to feare death, is alwayes to be prouided to dye. And that thou maist alwayes be prouided to dye, thou must bee continually strengthening thy faith with the promises of

Iob. 11. 25, 26. of the Gospell; as, *Hee that liueth and beleeueth, shall not dye: and though hee were dead, yet shall he liue.* Psal. 1. 2. *Meditate in the Law of the Lord day and night,* (as the Psalmist saith) and then thou shalt be fit to bring forth fruite in due season: then thou shalt bee fit to serue God, thy King and country, both in thy life and in thy death, and alwayes shalt shew thy selfe a good member of IESVS CHRIST, a faithfull subiect to thy Prince, and alwaies fit to goueme in the Christian common-wealth, and then thou mayest faithfully and truely Rom. 14. 8. say: *Whether I liue or die, I am the Lords.* But without continuall meditation of the Word this cannot bee done.

And

And this was one of the chiefe causes why I writ vnto you, to tell you that you must meditate in the Word of GOD; for many reade it, and are neuer the better, for want of meditation. If ye heare the Word, and read it, without meditating theron, it doth the Soule no more good, then meate and drink doth the body, being seene and felt, and neuer fed vpon: for as the body will dye, although it see meate: euen so will the soule, for all the hearing & reading of the Word, if that yee doe not meditate vpon it, and gather Faith, and strengthen it, and get hold of Christ; which if yee doe, Christ will bring you to the Kingdome of his Father;

ther to which you can come by no meanes but by faith in him.

Chap. 8.

The sixt cause is, to perswade them to teach their Children.

THe sixt reason is, to entreate and desire you, and in some sort to command you, that all your children, be they Males or Females, may in their youth learne to reade the Bible in their owne Mother tongue; for I know, it is a great helpe to true godlinesse. And let none of you pleade pouerty against this; for I know, that if you bee neither couetous, prodigall, nor

not idle, either of which sins will let no vertue growe where they come, that you neede not faile in this: but if you will follow the Commandement of the LORD, and labour sixe dayes, and keepe the seuenth holy to the Lord, and loue him with all your heart, soule, and strength, you will not onely bee willing, but also able to see them all brought vp to reade the Bible. *Salomon* that was wise by the Spirit of GOD, said, *Remember thy Creator in the dayes of thy youth.* And yee are also commanded, to *write it vpon the walles of your houses, and to teach it your children. I know* (saith God) *that Abraham will teach his children, and his chil-*

Eccle. 12. 1.

Deut. 11. 19, 20.

Gen. 18. 19.

childrens children, to walke in my commandments. Also I further desire you; because I wish all well, and would be glad you should do as much good as could be in the wilderness of this world, that if any shall at any time desire you to be a Witnesse to the baptizing of their Child, that then you shall desire the person so desiring, to give you his faithfull word, that the Child shall be taught to reade, so soone as it can conuenientlylearne, and that it shall so continue till it can reade the Bible. If this will not be granted, you shall refuse to answere for the child: otherwise do not refuse to bee a witnesse to any; for it is a good Christian duety.

More-

Moreouer, forget not whether you answere for the child or no, to pray, that the child baptized may receiue the Holy Ghost, with all other children of the faithfull, especially when you are where a Child is baptized; for it is your duty to pray for the increase of the Church of God. *Pray for the peace of Ierusalem* (saith the Psalmist) *let them prosper that loue thee.* Psal. 122. 6.

CHAP. 9.

The seuenth cause is, that they should giue their Children good names.

THE seuenth cause is, to intreate you, that though I doe not liue to be a witnesse

witnesse to the baptizing of any of your Children; yet you would giue me leaue to giue names to them all. For though I doe not thinke any holinesse to bee in the name, but know that God hath his eye in euery place, and of euery name; yet I see in the Bible, it was obserued by GOD himselfe to giue choyse names to his children, which had some good signification. I thinke it good therefore, to name your children after the names of the Saints of GOD; which may bee a meanes to put them in minde of some vertues which those SAINTS vsed; especially, when they shall read of them in the Bible: and seeing many are desirous to name both

both their owne Children and others after their owne names, this will be a meanes to increase the names of the Saints in the Church, and so none shall haue occasion to mislike his name, since hee beareth the name of such a Saint as hath left a witnesse to the world, that he liued and dyed in the true faith of Iesus Christ. The names I haue chosen you, are these; *Philip*, *Elizabeth*, *Iames*, *Anna*, *Iohn*, and *Susanna*. The vertues of them that bore those names, and the causes why I chose them, I let passe, and onely meane to write of the last name *Susan*, famoused through the world for chastity, a vertue which alwaies hath beene and is of great

* The story of Susanna, though it be not canonicall, nor to bee equalled to those bookes that are, yet it may be true and of good vse, as many other histories written by men are.

great account, not onely amongst the Christians and people of God, but euen among the heathen and Infidels: insomuch that some of them haue written, that a woman that is truely chaste, is a great partaker of all other vertues; and contrariwise that the woman that is not truely chaste, hath no vertue in her. The which saying may well bee warranted by the Scripture; for, whoso is truely chaste, is free from idlenesse and from all vaine delights, full of humilitie, and all good Christian vertues: whoso is chaste, is not giuen to pride in apparell, nor any vanity, but is alwayes either reading, meditating, or practising some

good

good thing which shee hath learned in the Scripture. But shee which is vnchaste, is giuen to bee idle; or if shee doe any thing, it is for a vaine glory, and for the praise of men, more then for any humble, louing and obedient heart that shee beareth vnto GOD and his Word: who said, *Sixe dayes thou shalt labour*; and so left no time for idlenesse, pride, or vanity; for in none of these is there any holinesse. The vnchaste Woman is proud, and alwayes decking her selfe with vanity, and delights to heare the vayne words of men, in which there is not onely vanity, but also so much wickednesse, that the vaine words of men,

Exod. 20. 9.

and womens vaineneſſe in hearing them hath brought many women to much ſorrowe and vexation; as woefull experience hath, and will make many of them confeſſe.

But ſome will ſay, Had they only lent an eare to their words, they had done well enough.

To anſwer which, I would haue euery one know, that one ſinne begetteth another. The vaine words of the man, and the idle cares of the woman, beget vnchaſt thoughts oftentimes in the one, which may bring forth much wickednesſe in them both.

Man ſaid once, *The woman which thou gaueſt mee, beguiled me and I did eate.* But

Gen. 3. 12.

wee

wee women may now say, that men lye in waite euery where to deceiue vs, as the Elders did to deceiue *Susanna*. Wherefore let vs be, as she was, chast, watchfull, and wary, keeping company with mayds. Once *Iudas* betrayed his Master with a kisse, and repented it: but now men, like *Iudas*, betray their Mistresses with a kisse, and repent it not: but laugh and reioyce, that they haue brought sinne and shame to her that trusted in them. The only way to auoyd al which, is to be chaste with *Susanna*, and beeing women, to imbrace that vertue, which being placed in a woman, is most commendable.

An vnchaste woman de-

stroyeth both the body and the soule of him shee seemeth most to loue, and it is almost impossible to set downe the mischiefes, which haue come through vnchaste women. *Salomon* saith, that *her steps leade to hell.* Prou. 2.18. Wherefore bring vp your daughters, as *Susannas* Parents brought vp her: teach them the law of the Lord continually, and alwayes perswade them to imbrace this vertue of chastity.

It may bee, that some of you will maruaile, since I set downe names for the imitation of their vertues, that bore them, why I placed not *Mary* in the first place, a woman vertuous aboue all other women. My reason

reason was this: because I presumed, that there was no woman so senceleſſe, as not to looke what a bleſſing God hath ſent to vs women, through that gracious Virgin; by whome it pleaſed GOD to take away the ſhame, which EVE our Grandmother had brought vs to: For before, men might ſay; The woman beguiled mee, and I did eate the poyſoned fruit of diſobedience, and I dye. But now man may ſay, if he ſay truly; The Woman brought mee a Sauiour, and I feede of him by faith and liue. Heere is this great and woſull ſhame taken from women by GOD, working in a woman: man can claime no part in it: the

shame is taken from vs, and from our posterity for euer,
Gen. 3. 15. *The seede of the woman hath taken downe the Serpents head:* and now, whosoeuer can take hold of the seede of the Woman by faith, shall surely liue for euer. And therefore all generations shall say, that she was blessed, who brought vs a Sauiour, the fruit of obedience, that whosoeuer feedeth of, shall liue for euer: and except they feede of the
Ioh. 6. 53. seede of the Woman, they haue no life. Will not therefore all women seeke out this great grace of GOD, that by *Mary* hath taken away the shame which before was due vnto vs euer since the fall of man?

Mary was filled with the Holy

Holy Ghost, and with all goodnesse, and yet is called the blessed Virgin: as if our God should (as hee doth indeed) in briefe comprehend all other vertues vnder this one vertue, of chastity: wherfore I desire that all women, what name so euer they beare, would learne of this blessed Virgin to bee chaste: for though shee were more replenished with grace then any other, and more freely beloued of the Lord, yet the greatest title that shee had, was, that shee was a blessed and pure Virgin; which is a great cause to moue all women, whether they bee maids or wiues (both which estates shee honoured) to liue chastely,

to whom for this cause God hath giuen a cold and temperate disposition, and bound them with these words: *Thy desire shall be subiect to thy husband.* As if God, in mercy to women, should say; You of your selues shall haue no desires, only they shall bee subiect to your husbands: which hath beene verified in Heathen women so, as it is almost incredible to bee beleeued; for many of them, before they would bee defiled, haue beene careless of their liues, and so haue endured all those torments, that men would deuise to inflict vpon them, rather then they would lose the name of a modest Mayde, or a chaste Matrone. Yea, and so farre they

Gen. 3. 6.

they haue beene from consenting to any immodesty, that if at any time they haue beene rauished, they haue either made away themselues, or at least haue separated themselues from company, not thinking themselues worthy of any societie, after they haue once been deflowred, though against their wils. Wherefore, the woman that is infected with the sin of vncleanneſſe, is worse then a beast, because it desireth but for nature, and shee to satisfie her corrupt lusts.

Some of the Fathers haue written, that it is not enough for a woman to bee chaste, but euen so to behaue her selfe that no man

may thinke or deeme her to be vnchaste. Wee reade, that in the Primitiue Church, when there were warres betweene the Christians and the Pagans, if at any time the Pagans had gotten the victory, that then they vvould seeke to deflowre the Virgins: to the which sinne before the Christians would yeeld, they would continually laye violent hands vpon themselues; in somuch that the Doctours of the Church were oftentimes constrained to make divers Sermons and Orations to them, to disswade them from that crueltie, which they inflicted vpon themselues rather, then they would suffer themselues

selues to be deflowred; such a disgrace did they thinke it, to haue but one spot of vncleannesse: and yet none of these were so holy as this *Mary*, this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this, that there were fiue women of great vertue in the time of the Lawe, the first letters of whose names do make her whole name, to shew, that Shee had all their vertues wholy combined in her, as namely:

Michal,
Abigal,
Rachel,
Iudith, &
Anna.

Shee

Shee was as faithfull to her husband, as *Michal*, who saued her husband *Dauid* from the fury of *Saul*, although hee were her Father and her King, not preferring her owne life before the safety of her husband. Shee was as wise as *Abigal*, who is highly commended for her Wisedome: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Iudith*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name, so many vertues are called to remembrance, I thinke it meete, that good names bee giuen to all women, that they might call to minde the vertues of those women

1.Sam.19. 12.

1.Sam.25.3

Gen.29.17.

1.Sam.1. 10,11.

women whose names they beare: but especially aboue all other morall Vertues, let women be perswaded by this discourse, to imbrace chastity, without which wee are meere beasts, and no women.

Chap. 10.

Reasons of giuing good names to Children.

IF yee shall thinke me too tedious about the naming your children, I tell you that I haue some reason for it, and the first is this, to make them reade in the Bible, the things which are written of those Saints, and learne to imitate their vertues,

2 tues. Secondly, because many haue made a God of the Virgin *Mary*, the Scripture warranting no such thing, and haue prayed to her, (though there they shall find that shee was a woman, yea, and a comfort to all women, for shee hath taken away the reproach which of right belonged vnto vs, and by the seed of the woman we are all saued) it was therefore fit I should speake largely of that name. 3 Thirdly, seeing many haue heretofore, and now do make Images of Saints, to put them in minde of the Saints, and so by little and little haue at last worshipped the workes of their own hands, and for feare of forgetting the Saints, haue forgotten

gotten the second Commandement; I thought it better to haue you remember them, by hearing their names, and by reading what they taught vs in the Scripture, and how they led their liues, then by looking vpon a painted piece of paper, or a carued stone. And this by the way may bee marueiled at, that they which loue to worship Images, neuer loue to name their Children after the names of the Saints; for if they had so done, by this time wee should haue had no other names but *Mathew*, *Marke*, *Luke*, *Iohn*, *Timothie*, and such as followed Christ faithfully. Then *Moses* and his mildenesse would bee more talked of:

Samuel

Samuel, and his obedience would bee more sought after, *Abraham* and his faithfulnesse would bee more followed. Lastly, this I will tell you, that there is no man but will be ashamed to do any thing, which shal disgrace the good name, after which he is called; as if one should say: Is this a *Moses*? Is this an *Elias*, and hath such qualities as these?

4

CHAP. II.

Children to bee taught betimes, and brought up gently.

I Am further also to entreate you, that all your Children may bee taught

to

to reade; beginning at foure yeeres old or before, and let them learne till ten, in which time they are not able to doe any good in the Common-wealth, but to learne how to serue God, their King and Country, by reading. And I desire, intreat, and earnestly beseech you, and euery one of you, that you will haue your Children brought vp with much gentlenesse and patience. What disposition so euer they bee of, gentlenesse will soonest bring them to vertue; for frowardnesse and curstnesse doth harden the heart of a Child, and maketh him weary of vertue. Among the froward thou shalt learne frowardnesse: let them therefore be gently vsed,

vsed, and alwaies kept from idlenesse, and bring them vp in the Schooles of learning, if you bee able, and they fit for it. If they will not bee Schollers, yet I hope they will bee able by Gods grace to reade the Bible, the Law of God, and bee brought to some good vocation or calling of life. *Salomon* saith,

Prou. 22.6. *Teach a childe in his youth the trade of his life, and hee will not forget it, nor depart from it when hee is olde.*

Chap.

CHAP. 12.

Choyce of wives.

NOw for your Wives: the Lord direct you; for I cannot tell you, what is best to be done. Our Lord saith: *First seeke the kingdome of God, and his righteousnesse, and all things else shall bee ministred vnto you.* First, you must seeke a godly wife, that shee may be a helpe to you in godlynesse: for GOD said, *It is not good for man to bee alone, let him haue a helper meet for him*: and shee cannot bee meete for him, except she be truely godly; for God counteth that the man is alone still, if his Wife bee not godly. Gen. 2. 18.

godly. If I should write vnto you how many the Scripture maketh mention of, that haue bin drawn to sinne, because they married vngodly wiues, it would bee tedious for you to reade.

The world was drowned, because men married vngodly wiues. *Salomon*, who was not onely the wisest man that euer was, but was also mightily indued with the Spirit of God, by marrying idolatrous women, fell for the time to idolatry. Neuer thinke to stand where *Salomon* fell. I pray God, that neither you, nor any of yours may at any time marry with any of those, which hold such superstitions, as they did, or as some doe now;

Gen.6.2,3.
1.Reg.11.4.

now; as namely, to pray to Saints, to pray in Latine, to pray to go to Purgatory, &c. Let no riches or mony bring your posterity to this kinde of tradition. The beloued Apostle of Christ saith: *Loue not the world, nor the things that are in the world*: for hee knew well, that a little that a man loueth not, would suffice him: a little with a godly Woman, is better then great riches with the wicked. *Rebecca* saith, *I shall bee weary of my life, if* Iacob *take a wife of the daughters of* Heth: as if shee should say, If my Sonne marry an vngodly wife, then all my comfort of him and his is gone, and it will bee a continuall griefe to mee, to see him in league and

1. Ioh. 2. 15.

and friendshipe amongst the wicked. If such a shame and sinne commeth vpon my Son, as can by no meanes be helped, nor by no meanes comforted, what auaileth me then to liue?

2. Cor. 6. 14. *Bee not vnequally yoked* (saith the Holy Ghost.) It is indeed very vnequall, for the godly and vngodly to bee vnited together, that their hearts must bee both as one, which can neuer bee ioyned in the feare of God and faith of CHRIST. Loue not the vngodly: marry with none, except you loue her, and bee not changeable in your loue: let nothing, after you haue made your choyse, remooue your loue from her, for it is an vngodly and very

foolish

foolish thing for a man to mislike his own choise, especially since God hath giuen a man much choyse among the godly; and it was a great cause that mooued God to command his to marry with the godly, that there might bee a continuall agreement betweene them.

Chap. 13.

It is great folly for a man to mislike his owne choyse.

Me thinkes I neuer saw a man shew a more senseles simplicitie, then in misliking his owne choise, when GOD hath giuen a man almost a world

world of women to choose him a Wife in. If a man hath not wit enough to choose him one whome he can loue to the end, yet mee thinkes he should haue discretion to couer his own folly, but if he want discretion, mee thinkes he should haue policy, which neuer failes a man to dissemble his own simplicity in this case. If he want wit, discretion, and policy, he is vnfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that loue her, and after a while to beginne to hate her. If shee haue no friends, yet thou knowest not, but that shee may haue a Husband, that may loue her. If thou canst not loue her now

her to the end, leaue her to him that can.

Mee thinkes my Sonne could not offend mee in any thing, if hee serued GOD, except hee chose a Wife that he could not loue to the end: I neede not say, if hee serued God: for if he serued God, hee would obey God, and then hee would chuse a godly Wife, and liue louingly and godlily with her, and not doe as some man, who taketh a woman to make her a Companion and fellow, and after hee hath her, hee makes her both a seruant and drudge. If shee be thy wife, she is alwaies too good to bee thy seruant, and worthy to be thy fellow. If thou wilt haue a good Wife, thou

must goe before her in all goodnesse, and shew her a patterne of all good vertues by thy godly and discreete life: and especially in patience, according to the counsell of the Holy Ghost: *Beare with the woman, as with the weaker vessell.* 1. Pet. 3. 7. Heere GOD sheweth, that it is her imperfection that honoureth thee, and that it is thy perfection that maketh thee to beare with her; follow the counsell of GOD therefore, and beare with her. God willed a man *to leaue Father and Mother for his Wife.* Gen. 2. 24. This sheweth what an excellent loue God did appoint to bee betweene Man and Wife. In truth, I cannot by any meanes set downe the excellency of that

that loue: but this I assure you, that if you get wiues that be godly, and you loue them, you shall not neede to forsake mee; whereas if you haue Wiues that you loue not, I am sure I will forsake you. Do not your selues that wrong, as to marry a Woman that you cannot loue: shew not so much childishnesse in your sex, as to say, you loued her once, and now your minde is changed: if thou canst not loue her for the goodnesse that is in her, yet let the grace that is in thy selfe moue thee to do it; and so I leaue thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chuse godlily, and liue

happily, and dye comfortably, through faith in IESVS CHRIST.

CHAP. 14.

How to deale with seruants.

YET one thing I am to desire you to doe at my request, and for my sake: and though it bee some trouble to you to performe it, yet I assure my selfe you will doe it. If GOD shal at any time giue you or any of you a seruant, or seruants, you shall aske them if they can reade. If they cannot, you shall at my request teach them, or cause them to bee taught, till they can reade the tenne Commandements of Almighty God:

God: And then you shall perswade them to practise by themselues, and to spend all their idle time in reading, that so they may come the better to knowe the will of GOD written in his Word. Remember, your seruants are Gods seruants as well as yours: if they be not, say as *Dauid* said: *There shall not an vngodly person dwell in my house: he that loueth or maketh lyes, shall depart out of my sight.* Psal. 101. 7.

It is not for you, by any meanes, to keepe any vngodly, profane, or wicked person in your house, for they bring a curse vpon the place wherein they are, and not a blessing; neither will they bee taught any goodnesse: but you must keepe those

that bee tractable and willing to serue God, that hee may blesse you and your housholde. For God doth not delight in that Master, that will suffer his seruant to blaspheme his Name, or to mis-spend his Sabboths: for God commanded the Master that hee should see his Seruants to keepe holy the Sabboth day; and if hee keepe that day holy, he will learne to spend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the seruants of God, and then remember they are your brethren: vse them well, and be as ready to doe them good, as to haue their seruice. Bee not chiding for euery trifle; for

Exo.20.10

that

that will hinder good liuing, and nothing inrich you. Bee carefull that they bee godly; for *Godlinesse hath the promise of this present life and of the life to come: Godlinesse is great riches, if a man be contented with that hee hath: for wee brought nothing with vs into this world, neither shall wee carry any thing out of the world: if we haue foode and rayment, let vs therewith be contented.*

1.Tim.4:8. 1.Tim.6.6, 7,8.

CHAP. 15.

Patience is necessary for Gouernours of Families.

LIue godlily and patiently in your house: if you cannot bee patient, neuer thinke to liue godlily;

lily; for if Sathan see you of a froward minde, he wil soone finde matter enough to set you on worke. Pray faithfully with your Seruants twice a day, and liue so godlily, that you may bee an example to them to follow you.

Pray often priuately, faithfully and zealously vnto God, in the name of Christ, so as may be well warranted by his Word; for that is a true marke of the Child of God. Many heare the Word, as our Sauior witnesseth, but few follow it. Many pray openly, as the Pharises did, to bee seene of men; but Christ saith, they haue their reward. This was not because Christ misliked publike prayer, but because hee

Mat. 22. 14

Mat. 6. 16.

sawe

sawe their hearts, and so knew that they prayed more to be seene of men, then for any true faith they had in him. Christ saith, *When two or three be gathered together in my Name, I will be with them.* Math.8.20
And this mercifull promise is enough to make any man pray: for though hee doe it very weakely and coldly: yet he sheweth his humility and obedience to God, and confesseth his owne weakenesse, and calleth to God for his assistance and grace to serue him. One is also helped by the prayer of another; and the weaker is made partaker of the Prayers of the stronger; for CHRIST taught vs to pray one for another. Forgiue vs our tres- Math.6.12.

passes. When Christ saith, *If two or three be gathered together in my Name, I will be with them*; he doth not say, With some of them, but, *I will be with them*, that is, with all of them that are ioyned together in my Name. Though some bee weaker, and some be stronger, yet they all shew their obedient hearts, and GOD will accept them in Christ. And this is a great meanes to stir vp their hearts to prayer; for it is the hardest thing that is, for any man to performe rightly, truely, and faithfully.

Chap.

Chap. 16.

Meanes to further priuate prayer.

NOw all things are to bee vſed, that are meanes to ſtirre vs vp to priuate prayer, and all things are to bee ſhunned, that hinder vs from it. Thoſe things that may further vs to it, are hearing the word, reading it, praying publikely, and being in company with others when they pray; for all theſe help to increaſe and ſtrengthen faith, & without faith it is impoſſible to pray aright, either publikely, or priuately, or to take hold of the promiſes of GOD in Chriſt, beleeuing that our prayers

prayers shal be accepted and granted so farre forth as shall bee to Gods glory and our good: and the true seruant of GOD will neuer desire more, then hee knoweth by faith in Christ (which hee hath learned by the promises of the Gospell) that hee shall haue.

CHAP. 17.

Lets.

THere bee many things that will hinder both man and woman from this duety. The Diuell will doe what hee can to hinder vs; the world is our hinderance continually: and a mans owne friends are oftentimes hindrances too: yea, a mans owe

owne nature will neuer bee willing to talke with God: for by nature we runne away from him with *Adam*, and rather hide our selues with figge-leaues, and excuses, then come to God and fall downe before him on our faces, confesse our sinnes, acknowledge our vnworthinesse, craue pardon for Christs sake of God, for all of our transgressions. Yet *Adam* had more cause to runne away, then wee haue, and wee haue more cause a great deale to come to God, then hee had; for hee knew not then that GOD would call him backe againe, and giue him his pardon in Christ, who should treade downe the head of the Serpent,

pent, which beguiled him; but we know that God hath called *Adam* and all his posterity, and giuen them pardon in Christ, if they will come and aske it in faith and repentance. He therfore that doth not often and priuately fall downe and humble himselfe before God, and confesse his own sinnes, crauing pardon in Christ, and by faith applying the promises of God to himselfe, hath great cause to feare, that his heart is not true and right before God. And therefore if thou canst not pray priuately, or feelest thy selfe cold in prayer, for to helpe thy selfe, thus thou shalt doe.

Chap.

Chap. 18.

Helpes against the former lets.

EVery Morning, so soone as thou canst, (for the sooner, the better) before the world get hold on thee, either with profit or pleasure (for these are the diuels baites) or before thou feedest thy body (for the body is a great deale more subiect to the Spirit, when it is not pampered nor fed at his owne will) then, I say, goe into some priuate place, and fall downe on thy face, as the Publican did, and see thy selfe a farre off, and say; *God bee mercifull to mee a sinner.* O Lord, I acknowledge I *Luk.* 18.13.

ledge that I cannot pray: pardon mee, deare Father, for Iesus Christs sake, and quicken me with thy holy Spirit: giue mee faith to call vpon thee: and I beseech thee graciously to remeber thy promise, which sayest, *Come vnto mee, all yee that labour, and bee heauy laden, and I will ease you.* Mat. 11. 28. O Lord! I am loden with my sins, and against all reason they keepe me from seeking pardon for them, and grace to shun them. Good Father, for Christs sake, remoue my sins farre from me, and giue me faith in thy Son, which may assure mee, that thou dost accept of mee, as of thy seruant in him. And although I be most vnworthy in my selfe, yet by thy promi-

miſes in Chriſt, which ſhall neuer faile, I pray thee accept mee.

Furthermore, for the better ſtirring thee vp to pray, reade ſome Chapter of the Teſtament, as namely, the ſixt of *Mathew*, or ſome other, wherin thou maieſt heare the promiſes of GOD in Chriſt, to ſtrengthen thy faith. 2

Take heede of idleneſſe and ſlothfulneſſe, which is a great hinderance: I know that all ſins are hinderances to prayer; but idleneſſe, and following the world, either for profit or pleaſure, are wonderfull mighty ones. 3

Chap.

Chap. 19.

To pray often.

NEuer make account of thy selfe as a diligent seruant of God, if thou dost not twice a day (at the least) come priuately to God, and acknowledge thy infirmities, and confesse, that thou canst not pray, and desire GOD to giue thee grace to doe it faithfully. When thou feelest a motion to pray, doe not ouer-slip it for any cause in the world: for thou knowest not what Graces or Blessings GOD meanes to bestow vpon thee at that time; for it is the Spirit of God calling thee; and therefore finde no delaies, but

but goe; for the nature of man, of it selfe will neuer bee stirred to priuate prayer: But howsoeuer thou doest, bee thou Master, or bee thou Seruant, bee thou at home, abroad, or in what condition or place soeuer thou bee, doe not sleepe at night, till thou hast humbled thyselfe before God on thy knees in prayer; for night is a time when the world leaues a man (as it were) for a while: and when the world leaues him, the Diuell hath not so much power ouer him; for the world is a great instrument for the Diuell to worke by. Therefore when the world is asleepe (as it were) the Diuels power is weakned, and then bee sure thou prayest to God to deliuer

uer thee from the Diuell, and from the World. The world is like *Pharaoh*, which by no meanes would suffer the Children of *Israel* to goe to serue the Lord; so doth the world, if it know that thou goest to serue God, it vvill bring thee back againe, if it bee possible: and therefore it is best to pray priuately, although thou doe it but weakely; for within a while this weak prayer will strengthen greatly thy faith. Pray when the world is asleepe, for as soone as it is awake, it will cry and call on thee (as *Pharaoh* did on the Israelites) to attend it: it vvill bring thee more worke still, as hee did to them. And as the Tyrant told the Israelites,

lites, that they should goe and serue their GOD; but when the time came, hee would not let them, but still found imployment for them; euen so will the world doe by any that will beleeue it; it will promise, At such a time thou shalt goe serue God; and when such a thing is done, thou shalt goe pray: but when the time commeth, it will finde more worke for him still, and will not let him goe. *Pharaoh* is the very figure of the Diuell, and the Diuell calleth himselfe the god of this world. And if the Diuell hath to doe with this world, as no doubt but hee hath, then it is certaine, that the world will neuer giue vs leaue to serue God.

God. Our owne nature is as the nature of the Israelites; for they had rather haue tarried with *Pharaoh*, who was the very image of the Diuell, and haue been his slaues still, then to haue gone thorow the Red-sea, and the Wildernesse, to the promised Land of *Canaan*, which was the figure of Heauen: and euen so had wee rather bee slaues and drudges to the World, which will take all from vs, and cast vs to the Diuell (as *Pharaoh* would haue done by the Children of Israel) then we will leaue the world and all his baites, and goe to our God euery day, and humble our selues at his foote, and confesse our selues to be weake in faith, and acknow-

Num. 11.5.

ledge

ledge our frailety, and call earnestly for the help of God to ouercome the world for vs, and to strengthen vs by his power, against the Diuel, the World, and our owne frailty, and wicked fleshly lusts, and yet, except we doe call continually to God for his grace and helpe, wee can no more ouercome these, then the children of Israel could ouercome *Pharaoh*, or go thorow the Red-sea without drowning: for it was God that ouercame *Pharaoh* for them, and also all their enemies, and deliuer them out of the Red-sea: and so it must bee God that must ouercome the Diuell and all the enemies in the world, and deliuer thee, that thou

sinke

sinke not in the Sea of thine owne sinnes.

CHAP. 20.

Not to neglect priuate prayer.

WHerefore I desire you, and euery one of yours to the worlds end, that whatsoeuer seruice of GOD you omit, you doe not neglect priuate prayer; for many may heare the Word of GOD, as *Adam* did, and disobey it presently after: and some heare the Word of God, as ADAM did after his fall, and had rather be further off, as hee had then. But priuate prayer is, to offer thy selfe and thy seruice to God, con-

fes-

fessing thy owne imperfe&i-ons, and to call to God for his assistance. Now when a sinner, by himselfe, calleth his owne wayes to remembrance, and confesseth his particular sins, then hee seeth what sinne his owne nature is most subiect vnto, and prayeth earnestly against that sinne, wherewith hee is most infected, and confesseth his owne weakenesse, and wondreth at himselfe, that he is not able to ouercome that one sin, as wel as he can some other sins of as great force. The reason is this, the nature of man is wholly corrupted with sinne, and is good for nothing: as the earth is fit to bring forth nothing but weeds, except it bee digged

and dressed, and continually laboured and weeded: yet one weed or other will grow in some part of the earth by nature, which will not grow in another part, though it be sowne there; but some other weed will grow there, that is as ill, and one weede ouergrowing the ground, is able to make it vnprofitable for anything: so one sinne will rule where another will not, and that one ouer-running thee, is able to make thee an vnprofitable member of the Church: therefore thou must labour by priuate prayer to ouercome it.

Chap.

CHAP. 21.

Men become worse, for want of using good meanes.

MOreouer, as a garden, if it be twenty yeeres kept with digging, watring, and weeding, and then be let but two yeeres alone, it will become vnprofitable, sauage, & of no respect: euen so, if thou dost in thy youth, or many yeeres vse priuate prayer, and hearing of the Word preached, and publike prayer and fasting, and all good meanes to keep thy earthly body in subiection; yet if thou becommest negligent and carelesse but awhile, it will soone become sauage and wilde, and

consequently an vnprofitable member of Christ his Church, or rather manifest thy selfe to bee no member, as the earth will bee no garden: and therefore you must haue a continual care of your selues. It is not for a small matter that you must haue this care, but for a great and a most glorious Kingdome, which lasteth for euer, where thou shalt inioy the sweete and louing presence of Almighty GOD, and be a member of Iesus Christ in the Kingdome of Heauen for euer, world without end. Then neither Satan, nor the World, nor thy owne Flesh shall bee able one minute to trouble thee, if through faith in Christ, by continu-

all

all prayer, thou once gettest thither. Neither is it to shunne a little danger, that you must bee thus watchfull and wary of your selues, as was drowning in the red-sea, which was a figure of hell: but it is to auoid burning in Hels torments for euer and euer, and beeing ioyned to the diuell and all his wicked spirits for euer, there to bee tormented, and neuer haue rest. And this will be more then a thousand millions of paines, to those that shall enter into these torments, to thinke that God hath offered so mercifull a meanes, as to send his owne Sonne to indure those paines for them, that they might neuer haue felt them, and sent

them his Word, and willed them to follow that; and that should teach them to follow Christ, and Christ should bring them to Heauen: and if that the Diuell, the world, and the flesh, did lay blockes in their wayes, more then they could remoue, that then they should call vpon him, and he should helpe them ouer, & make the way in time more playne and easie for them; and yet they would not take a little paines here, to keepe them from endlesse paines of hell fire. Oh, how wil they be tormented, when they know, that there neuer will be an end of their perpetuall misery? What would they not giue? (nay, they haue nothing to giue;) for

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the World hath deceiued them, and hath taken all things from them) but what paines would they not take to follow our Sauiour now, if they might? paines? nay, they would thinke it a great pleasure, and wonder greatly at themselues, that they euer could thinke it paines; when indeed it is most pleasant, and most comfortable, the most profitable, and most delightfull; yea and the most contenting thing in the world.

CHAP. 22.

To lay hold on Christ, is the best thing in the world.

IT is the most pleasing thing, because it brings so

sweete contentment to the soule, minde, and conscience of man, that nothing can offend it. It is the most comfortable thing, in regard it so comforteth and strengtheneth the heart, that nothing can grieue it. It is most profitable, for it getteth an euerlasting Kingdome to those that vse it. It is most delightfull, for it bringeth ioy to the whole man. It is most contenting, for no crosse in the world can discontent it; when as the world on the contrarie side are neuer content, neuer quiet, neuer feele ioy in their hearts, though they laugh, their hearts are not
Es. 48. 22. quiet; for *there is no peace to the vngodly*. And this is the cause

cause that they seek so much for pastime, and sit vp in the night swilling and drinking, vntill they feele sleepe call them to bed, and then they lye downe like brute beasts, neuer regarding the misspending of their time, nor calling for grace to spend the rest of their dayes better. And yet for all this, in the darke they often feele discontent in their mindes, because they doe follow the Diuell that wicked Serpent, which will torment them, and hee begins to torment here, and yet they will serue him. On the contrary, those that serue God, and follow Christ, and euery night reconcile themselues vnto him, and confesse their owne

weakenesse, and pray Christ their Sauiour to defend them that night and euermore, they feele much comfort in their hearts, for Christ be-
Psal.3.5. gins the comfort heere. *I laid me downe in peace, and rose againe* (saith Dauid) *and the Lord sustayned mee.* So they which serue God, and follow Christ, are in peace; for the Lord sustaineth them.

CHAP. 23.

What neede there is to speake much of Christ.

IT may be you maruel, my Sonnes, why I write so much of Christ. Maruell not why I write: for I wōder, that euery one which hath heard

heard of him, doth not write what Christ hath done for vs. For was it not a great wonder, that the onely begotten Sonne of God should come downe from heauen, and take our flesh vpon him, and keepe it without sin, and suffer himself to be buffeted, and also to haue his face spit in, and to be most spitefully crowned with a crowne of thornes? And being without sinne, hee bare all our sins vpon him, and hauing neuer offended God, hee bare all the wrath of GOD, and indured the paines of hell for vs, which was due vnto vs for our sinnes, and hee hath ouercome sinne, death, and hell for vs, and ascended into heauen to prepare

pare vs a place there, and yet he left vs not thus, but hee left his Will and Testament, to direct vs the right way how to come vnto him; and yet he did more for vs then this; for hee taught vs in his WORD, how wee should know when wee were out of the way, and how we should returne into the right way againe. And yet hee did more for vs then this, hee promised that he would bee with vs vnto the worlds end, and whensoeuer wee wanted his helpe, do but call vpon him, and he would helpe vs. And yet he did more for vs, hee sent Preachers to call vpon vs, and to put vs in remembrance of these benefits, and to direct vs the right way to

Mat. 28. 26

Heauen

Heauen to himselfe. And what promises hee hath made to vs, to intice and draw vs to come vnto him, and what threatnings and warnings he hath giuen vs to shunne hell, it is impossible for mee and all the Writers in the world to write. Saint *Iohn* saith, *If all things which Christ did, vvere vvritten, the vvorld vvould not containe the Bookes.* But I am sure, if all the Writers in the World had written what CHRIST hath done for vs, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the World were pennes, and all the creatures Writers, they could neuer declare the great benefites, the great blessings, and the great

Iob.21.25.

great mercies giuen vnto vs in Christ Iesus our Lord and Sauiour. What is man without Christ, more then a firebrand of hell? and what an excellent creature a man is in Christ, can hardly bee expressed; and yet there are many that are angry, because there are so many bookes. Reading good bookes worketh a mans heart to godlinesse; for euen as the fire warmeth the waxe, and maketh it fit to receiue a good fashion, euen so good books, written of the mercies of God in Christ, are the way to Christ, and teach vs how to shun the way that leades from Christ. But because I would haue you writers of the mercies of GOD in Christ;

Christ; I will tell you what good writing of bookes doth. It makes the way to Christ easie to those that desire to goe in it. And I will tell you who are they that are angry with writing of Bookes: they are such as are ignorant, and the more ignorant they are, the more angry: they are those that loue the world so well, that they cannot finde leasure to reade bookes. Saint *Iohn* saith, *Loue not the world, nor the things that are in the world: for the loue of the world is an enmity to God.* And here you see that they are enemies to God, for they loue not to haue him so much written of. And they that loue not many bookes, loue not many Sermons; neither doe

doe they care so much to know what Christ hath done for them, and how they should follow Christ: they are stalled with it: they loue the earth, they can talke of it yeere after yeere, and they are neuer weary. In truth, it would weary a heauenly-minded Christian to heare an earthly-minded man, how continually he will talke of the earth and earthly things; the very time that hee is in the Church, he can hardly hold his peace from talking of some earthly thing or other, and the vvhole Sabbath which GOD sanctified and rested himselfe, and in mercy to him commanded him to rest, that will he neuer rest from these earth-

earthly & transitory things, for heauenly rest hee neuer respecteth. Truely I thinke hee meaneth to make himselfe sure of hell hereafter: for CHRIST saith, *Hee that loueth the world, is an enemie to God:* and hee that is an enemy to God, can neuer come to bee an inheritour of the Kingdome of Heauen, except hee returne, and reconcile himselfe to God, through Christ: and hee cannot bee thus reconciled, except hee leaue his earthly affections, and attend vpon Christ: for God loueth none but onely those whom he seeth waiting and attending vpon his Sonne: and then the Almighty God accepteth him as his sonne, and

and bids him call him Father, and whatsoeuer hee needs, hee is ready to furnish and relieue him withall: but if hee bee obstinate, and will not attend vpon Christ, but attends his owne businesse and worldly affaires, God neuer respecteth him, how many friends soeuer hee hath in the world, nor how mighty soeuer they are, and then are his riches and his friends nothing worth, neither can they doe him the least good as can be thought of. Now hee that loues not writing of Bookes, nor hearing of Sermons, hee hath little leasure, and lesse desire to pray: this I assure you is true, and his owne conscience vvill tell him so much,

much, let him examine it when he will; for Sermons, and reading good Bookes, are the only meanes to bring a man to prayer, and prayer is the onely meanes to helpe vs to the mercies of God in Christ; for if wee heare Sermons, and doe not pray earnestly to GOD, for IESVS CHRISTS sake, to send the Holy Ghost to enlighten our vnderstanding, and to sanctifie our hearts, and follow that which wee heare, wee are neuer the better; for many heare and vnderstand not, and many vnderstand and follow it not: but there is none that prayeth faithfully to vnderstand, and for grace to follow it, that obtaineth not, if hee continue

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in true prayer. The Holy Ghost saith; *Pray alwayes, and in all things bee thankefull:* and the promise is made, *Aske, and ye shall haue:* that is, whatsoeuer you goe about, pray to God to blesse it, and thanke God in prosperity, and aduersity, or howsoeuer it pleaseth God to deale with you; for it commeth by his prouidence, and therefore bee thankefull to God, what crosse soeuer it pleaseth him to lay vpon thee: Doe not as they which rage and sweare at the losse of a fewe earthly things; but thanke God againe and againe, that it is no worse. If it bee but for the losse of some earthly thing, it cannot bee ill for the Child of God

1. Thes. 5. 17 18.

Iam. 1. 7. 7

God; for *Iob* neuer honoured GOD so much, nor did so much good in the Church of God, while hee was rich, as when he was poore: for when he was rich, the Diuell himselfe told God, that *Iob serued him not for nothing*. As if hee should say: Thou hast giuen him many blessings, if hee should not bee thankefull, it were a maruell.

CHAP. 24.

The vnthankefulnesse of rich men, a great sinne.

OH, this will be a witnesse against many rich men, which receiue many great blessings, and

and yet they be vnthankfull: for the Diuell thought, that he which reckoned gifts and blessings, could not chuse but bee thankefull: and yet when *Iob* was rich, hee neuer did GOD so much honour nor seruice in his Church, as when his goods were gone: for before, hee was a rich man, and liuerbountifully gaue something to the poore: what should he haue done with his goods else? and so did many more besides him. But when all his goods were taken away, hee did not as worldly men doe, he did not say, I am bewitched; or, It is the negligence of my seruants; but he said, *The Lord giueth, and the Lord taketh, and as it pleaseth the Lord, so it commeth to passe;*

Iob.1.9.

passe, blessed bee the name of the Lord. And thus hee became thankefull for his losses. This is a thing that euery one cannot doe: and hee was so patient, and thankefull, what crosses soeuer it pleased God to lay vpon him, that he glorified God in his obedience, and shewed that hee loued God, & that his loue was not set on this worldly wealth. So he might haue God without the world, he cared not, hee was none of those that must needs haue God and the world together, or else they will none; but hee was one that left an example to the whole Church of God to bee thankefull and patient.

Chap.

Chap. 25.

How to reade with profit.

I Pray read the story of *Iob*, and not onely reade, but gather some fruit out of it, and euer when you begin to read any part of the Scripture, lift vp your harts, soules and mindes vnto God, and pray priuately or publikely; but of priuate prayer neuer fayle, and desire GOD for Christs sake, to enlighten your vnderstandings, to sanctifie your hearts, and to make them fit to receiue the good seed of his Word, and to giue you grace to bring forth fruit to Gods glory: for Christ saith; *In this is my Father glorified, that you bring forth*

Iob. 15. 8.

forth much fruit, and bee made my Disciples. And againe he saith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* Heere you may see you must glorifie God, and you must leaue an example to the Church, that you serue and loue God, this did *Iob*: and I pray God, for Christs sake, that you may doe the like; and that you may doe it, you must pray to God continually, yea, and in priuate, for his grace and assistance.

F Chap.

Chap. 26.

The preeminence of private Prayer.

This is the most excellent vertue and happinesse, that belongeth to private prayer, no man by any meanes can deprive a man of it. Some have had their Bibles taken away, that they could not reade: Preachers have bin banished, that they could not heare: they have bene seperated from company, that they could not haue publike prayer, yet private prayer went with them: thereby they talked vvith God, and made all their miseries knowne vnto him, and craued his assistance in all their

their troubles. And this is the greatest comfort that all good Christians have, that no man can bar them from private conference with God. Then take heed you doe not bar your selves from it, since none else can doe it, and you know not what need you shal have of it, nor what accident may happen to you in your lives, nor what needs you shall have of it in the houre of death. Therefore, if you would alwayes have it, you must alwayes use it, and then you shall see what profit will come by it, and then you will be humbly, faithfully, and familiarly acquainted with God.

CHAP. 27.

The benefit of acquaintance with God.

OH Heauenly and happie acquaintance! for the longer thou vsest it, the stronger will be thy faith, the humbler thy heart, the earnester thy zeale, and the holier thy life; and this makes God accept you in Christ, and then thou art hee that Christ speaketh vnto, when he saith; *Aske what you will, and it shall bee done vnto you.* Thy faith will bee the stronger, because thou shalt see, that God heareth thy prayers, and granteth thy request. The more humble will thy heart bee, because thou seest thine

Ioh. 16. 23.

thine owne misery and corruption, and that all grace and goodnesse comes to thee from God: and this wil make thee more earnest and zealous in prayer, and thy earnest and faithfull prayer will moue God, according to his promise, to giue thee grace and faith: for the Apostles prayed, and said, *Lord, increase our faith.* Luk.6.25. And this grace and faith will worke in thee holines of life, and then shalt thou bee able to fulfill Christs saying: *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.* Mat.5.16.

CHAP. 28.

How long we haue neede of priuate prayer.

NOw that you and euery one of you shall haue neede of priuate prayer, from the very beginning of your life, to the very last houre of your dayes, my owne experience teacheth mee: and the Word of God, a true witnesse, affirmeth, that wee are wholly corrupted by the fall of *Adam*, with sin, and therefore continually wee ought to suspect our selues, and to call vpon God without ceasing, for his helpe, grace, and assistance in all our actions: for wee know that our own flesh is our own enemy, and

and that it is made of the earth, and is so heauy and earthly minded, that it can neuer seeke for heauenly things, without the especiall grace of God; and the diuell hath made an entrance into this earthly body, by reason that our owne Parents *Adam* and *Eue*, did take of the fruit of disobedience at his hands, and did eate at his appointment: so that now he claimeth such an interest in vs, that none but CHRIST can keepe him out: and therefore wee haue no way, but to call continually on the Name of God in Christ, to assist vs with his gracious Spirit, which will keep away the diuel, ouercome the world, and conquer our own flesh for vs.

Chap. 29.

Who pray priuately.

THis is certain, that there are none Godly, but those that pray priuately and truely to God, according to his Word; and there is no vngodly person, no swearer, no prophaner of the Sabbath, no drunkard, no adulterer, no couetous person, no prophane person, nor none that is of a false religion, not warranted by the Word of God, that doth pray priuately, truly and faithfully. By these considerations you shall find out the true markes of the children of GOD; for the wicked can heare the Word, reade, come into publike assem-

semblies of prayer: the hypocrite will talke of faith, as if hee had come presently from heauen; but to go into a priuate place, and lay open his heart before GOD, confesse his owne imperfections, and pray that he may not bee an hypocrite, hee is farre enough from it. The swearer, the adulterer, the couetous, the idolater, nor no vnclean person dare come to God in the name of Christ, except they leaue their wicked waies; and without they bring Christ with them, they cannot come to God; and Christ delighteth not to goe with those that are continually breakers of his Fathers commandements: for Christ himselfe telleth them, that

Mat. 5. 19 *hee that keepeth the commandements, and teacheth men so to do, he shall bee great in the Kingdome of Heauen: and to him*

Psal. 50. 23. *that ordereth his conuersation aright, will I shew the saluation of God*, saith GOD by the Psalmist. Moreouer, Christ

Mat. 16. 24 saith, *Hee that will follow mee, let him forsake himselfe, and take vp his crosse and follow mee*, As if hee should say, I am gone to heauen, and if you meane to follow me thither, you must forsake your selues. I know this will bee a crosse vnto you, but you must take it vp and follow mee, or else you may not come there.

Chap.

Chap. 30.

The way to rule our corruptions.

AGaine, when the children of GOD, who would faine be with their Father, see that they cannot rule their owne flesh, then with humble hearts they go to God, and cry and call to him for helpe, that he would helpe to bridle their vnruly affections, euen but for that day, and at night they will waite vpon his maiesty againe, and thus they will neuer leaue him, till they feele the Spirit of God working in their hearts; and that will stirre them to continuall prayer. But the wicked want

faith

faith to goe in the name of Christ; and this is the cause, there are so many wicked prayers in the world; for they that make them, haue no faith in Christ: and without him, they haue no promise to bee heard: and therefore wanting faith to come to Christ, they go to the Saints to pray for them; and yet the Saints did neuer promise them so to doe, neither doe they knowe whether the Saints heare them or no. Againe, some pray in Latine, when they doe not vnderstand what they say, nor what they pray for; but the holy Ghost saith, *Pray with the Spirit, and pray with the vnderstanding also.* Why, say they, God knowes our hearts; wee

1. Cor. 14. 15.

pray

pray with the heart. GOD knowes indeede that their hearts are vaine and foolish, because they doe not pray with vnderstanding, and therefore they haue no promise to bee heard: & yet they will haue a paire of Beades, and tell how many prayers they say, though they cannot tell what they say. I dare vndertake, a Parrat might pray as well as they doe, if it could speake all the words. They pray while they liue, that they may goe to Purgatory; and when they die, they giue much goods to others, to pray that they may come out of Purgatorie againe: these are most vaine prayers, neuer warrãted by the word of God. They pray also to

our

our Lady to helpe them, like as the Israelites prayed to the Queene of Heauen: and as the Israelites prayers were accepted, so are theirs. But I pray God, for Christs sake, that you, nor none of yours may make such prayers. And I pray God to blesse his whole Church, that their prayers may bee right, and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into sinne; for then the gates of thy mercy shal be shut against vs.

Wherefore wee humbly beseech thee, giue vs the spirit of truth, that we may pray rightly, which if we doe, we must needs search the Scriptures, & see there how Christ teacheth

teacheth his Disciples to pray. *When ye pray, pray on this manner, Our Father, which art in heaven, &c.* And whatsoeuer prayer is not on this manner, is wicked and vngodly. And yet here you see, there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all such prayers are wicked, and are the ouerthrow of all those that vse them. Mat.6.9.

But Christ saith, *When thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy Father in secret, and thy Father which seeth in secret, will reward thee openly: vse no vaine repetitions, as the heathen doe, for they thinke to bee heard for their much babbling;* Mat.6.6,7. Ioh.16.23.

but

but whatsoeuer yee aske the Father in my Name, that will hee giue you. Mat. 7.7. *Aske, and you shall haue, seeke and you shall finde, knocke, and it shall be opened vnto you.* Mat.7.9, 10,11. *If your children aske you bread, will you giue them a stone? or if they aske you fish, will you giue them a Serpent? if ye which are euill, can giue your children good gifts, how much more shall your heauenly Father giue the holy Ghost vnto them that aske it?* And this was a great mercy in Christ, not onely to bid vs pray, but also to promise, that whatsoeuer we aske the Father in his Name, we should haue it: and hee appealeth to our consciences, how wee would deale with our Children, if they aske vs any thing, and giueth vs war-

warning wee ſhould vſe no vaine babbling, and telleth vs wee ſhould aske in one word, the holy Ghoſt, without the which wee are miſerable wretches; which if wee haue, we inioy all happineſſe and peace, for hee muſt bee our Comforter and bring vs vnto Chriſt, and hee will bring vs vnto his Father. Chriſt alſo willeth vs to aske the Spirit of truth, becauſe hee will inlighten vs, and ſhew vs the way of all happineſſe: and becauſe our faith ſhould bee ſtrengthned to aske the Holy Ghoſt, hee alſo promiſed vs to ſend him, to teach vs all things, and bring all things to our remembrance, without which wee are like a houſe which is built

Ioh. 16. 13.

Ioh. 15. 26.

built faire on the outside: but there are no windowes to shew any light at all into it, and then the house is good for nothing, because there remaines nothing but darkenesse in it: euen so darke is the earth of *Adam*, which we are made of, that though wee seeme neuer so faire on the outside, yet if wee haue not the Holy Ghost within vs, wee can neuer see to finde the way to Christ: and then it is vnpossible to come vnto the Father; and so consequently wee must needs perish; for Christ saith, *No man commeth to the Father, but by mee.* And heere you see, that those that put their trust in Saints to pray for them, haue no promise to be

Mat.11.27

be heard, and it sheweth that they are not inlightned by the Holy Ghost, to see the way to CHRIST, and they themselues will confesse, that they dare not goe to Christ, which sheweth that they haue no faith to beleeue his promises, nor will to obey his Word. For Christ saith: *Come vnto mee, all ye that labour, and are laden, and I will ease you.* Here you see that hee leaues out none, but calles all sinners vnto him, and promiseth that hee will ease them. I humbly beseech God to giue you and euery of you, to the worlds end, grace to pray to God for the Holy Ghost. And I pray you let mee request you to pray to God continually, to

Mat. 11. 28

to inlighten you with the holy Spirit, that the holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you reigne with them, for euer and euer, world without end. Which God grant for Christs sake, our only Mediatour and Aduocate.

Chap. 31.

The benefit of the Holy Ghost.

SEeing some pray not at all, and others pray falsely, doe yee often and earnestly pray for the Holy Ghost; for I will tell you what he will doe; hee will inlighten you, and visite you to Christ, and giue you grace

grace to rule ouer all your affections, and make you able to bee Masters of your selues: where on the contrary side, they which haue not the Holy Ghost written within them, are mastered and ruled by their owne filthy affections, and so become seruants to them, but if yee haue the Holy Spirit, yee shall bee able to say to your selues, as the Master saith to his seruants, Thou shalt doe this, and, Thou shalt doe that: Thou shalt not sweare, nor blaspheme thy God: Thou shalt not drinke and swill like a beast, neither shalt thou come in company among such, &c. Reason thus, I will ouercome thee by Gods grace, thou

thou earthen pot heard, which broughtest me nothing, and wouldest then now confound all these excellent graces, which it hath pleased the Almighty God to bestowe upon mee in Christ? Nay by the grace of GOD, I will rule ouer thee, or else I will pitie thee. I may say with Saint Paul, 2.Cor.12.7. *There is the messenger of Sathan to buffet me.* I will pray to my God to assist me, 2.Cor.12.9. *and his grace is sufficient for me.* I knowe thy nature, thou art like an vnruly Colt, that if hee bee pampered, feadd and well kept, he will throw his Master vnder his feete, and cares not what becomes of him; so hee may bee rid of him, and then hee runnes

runnes whither hee list himselfe, although hee fare much worse then hee did before: even so is it with those that become subiect to their affections, they are as hard to bee overcome as a wilde Colt, which many times is like to be, and sometimes is, the ruer destruction of his Master: therefore your resolution must bee, to deale with your stubborne and rebellious affections, as you will deale with a pampered wilde Colt, and say vnto them: By Gods grace I will not bee over-mastred by you, I scorne to serue so beggerly and so base a slaue as thou art, I will bridle thee, and thy head-strong, stout, proud, scornefull, and disobedient,

bedient, vntemperate, vnholy, high-minded, froward, couetous, and idle disposition; for there is no goodnesse in you by nature, but by Gods grace I will temper you, I will make you humble, patient, chaste, quiet, and diligently to fall to some labour, you shall neuer bee idle, for that will bring you to nought. And this must bee the victory betwixt your selues and your affections, and then the Holy Ghost will teach you to master your selues, and not suffer you to bee subiect to euery filthy motion of the flesh. Further, *hee will teach thee all things, and bring all things to thy remembrance*; as, *GOD resisteth the proud, and giueth*

gineth grace to the humble. Hee that committeth adulterie, sinneth against his owne body, and maketh the Temple of God, the temple of an harlot. Hee that will not worke, let him not eate. He will giue thee faith to quench all the fierie darts of the Diuell. Therefore pray for the Holy Ghost in all temptations, hee will bee with thee in them, and strengthen thee to ouercome them, hee will be with thee in the houre of death, whē all thy friends, thy pleasures, and profits will forsake thee, and then hee will bring thee to Christ; and therefore pray for him, and acknowledge his great mercy in Christ, who hath taught thee thus to pray, and whatsoeuer thou neglectest, neglect

Iames 4.6. 1.*Cor.*9.18, 19. 2.*Thes.*3.10 *Ephe.*6.16.

not priuate prayer, and howsoeuer thou dooſt ſeeke for continuall knowledge, that your prayers may bee according to the Word of God; for if they bee not ſuch, then are they turned into ſin, and then thou haſt nothing to relieue, comfort, or reconcile thy ſelfe to God againe: for as concerning all the ſinnes that a man hath fallen into, through the frailty of nature, hee hath beene reconciled to God by faithfull prayer; but if your prayers be not at all, or not as they ought to bee, then all your help is in vaine.

Chap.

Chap. 32.

God accepteth weake prayers.

IT is a very weake Prayer that God vvill not accept, if it be rightly made. I speake thus much, because I vvould not haue you discouraged, & thinke you had as good not pray at all, as pray weakely: for the almighty God accepteth your obedience & wel-meaning, that you will prepare your selues to pray as wel as you can: but if thou see thy selfe neglect priuate praier, bee sure that Sathan hath something to worke against thee: and by this you may vnderstand, that there are none that euer did or shal perish, but it was because either

they did not pray at all, or else, because they did not pray as God hath warranted them in his word. Mee thinks if I were a man, & a Preacher of Gods Word, as (I hope) some of you shall bee, and I pray God, for Christs sake you may, I surely perswade my selfe, that through Gods grace I should bring many to pray rightly, which now pray vnaduisedly, or not at all. But those that haue gotten a custome to pray after the inuention of men, and cõtrary to the word of God, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they vnderstand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatory;

gatory; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vain as their prayers: Yet once againe I say vnto you, Pray: for you haue no promise, except you pray. *Aske, and you shal haue* (saith Christ;) *he* doth not say, You shall haue, whether *you* aske or no: but he saith, *Aske, and you shall haue.* Was not this a great mercy of our Sauiour Iesus Christ to proffer vs, if we would but ask, we should haue? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing, for which he might be the better for euer. If a Master should say to his Seruant, When such a lease Mat. 7. 7.

comes out, aske mee for it, and I will let thee haue a very good peniworth in it: because thou hast spent thy time in my seruice, and in attending vpon me: therefore I would haue you get something to liue vpon hereafter to defend the world withall, that thou mayest not begge when thou art old: and this were a very reasonable thing. Now the master being a worthy man, and fully resolued to do his seruant good, when the time comes, he considers with himselfe, at how easie rate hee may set the rent of his farme for him to liue vpon, and yet giue some attendance vpon him still. The time being come, he expecteth when he should aske; but if

if the seruaunt thinks much to aske, it is tenne to one but his Masters minde will bee cleane altered, although hee were neuer so fully bent to deale liberally with him, and saith to himselfe, If it be not worth the asking, it shall be worth the keeping; or, if it be not worth the asking, it is not worth thanks: and very likely hee will thinke worse of his seruaunt, then euer he did before, because he would not aske it, and thinke he is growne proud, and scorned his gentle offer. Now if the Master will not giue his seruaunt the thing so promised, because he wil not aske him, although indeede hee ought in conscience to giue him some thing: for God saith,

Let not thy seruaunt goe away a poore man; how doest thou thinke thou shalt receiue the thing vvhich our Sauiour hath promised, vpon the same condition that thou shouldest aske, when thou hast deserued nothing at his hands, but he of his own free mercy hath bought thee, and payd a deare price for thee, and thou hast done nothing for him, but for thy beggerlinesse, he biddeth thee aske, and thou shalt haue? What canst thou looke to obtaine, vvhen our Sauiour Christ hath precisely tolde thee, thou must aske, and yet thou refusest to doe it? *Enter into thy chamber*, saith he, *and shut thy doore*. Although euery place will serue, yet it pleaseth

Math.6.6.

ſeth CHRIST to name thy chamber, becauſe hee would haue a man without accumberances. Euery man findeth one place or other to lodge in; let them then finde the ſame place, or ſome place elſe to pray priuately in. *Shut the doore*, (ſaith Chriſt:) as if he ſhould ſay, Shut thy ſelfe from the vvorld, and ſhut the world from thee: it may be thou haſt ſome thing to ſay to mee, that thou wouldeſt not haue the world to heare. Oh the mercy, the wonderfull mercy of Chriſt to man, how hee became Man for man! And hee knew the nature of man, that hee vvould bee loth that euery one ſhould knowe the corruption which was in him:

and therefore ſaid, Come to mee alone, and ſhut the dore, no body ſhall know, what is betwixt thee and me, I know thy ſinnes already, but I would knowe whether thou knoweſt them or no; for many a man ſinneth and knoweth it not, becauſe he knoweth not my word: but if thou knoweſt them, confeſſe them to mee, and I vvill giue thee pardon for them: and if thou wilt leaue them, & canſt aske helpe of mee, I will giue thee grace to ouercome them: for I haue ouercome them all for thee, euen in thine own fleſh, and thou, through mine help, ſhalt do a greater work: for thou being a ſinner, ſhalt ouercome in thy ſelfe, which is a greater worke then for me,

which

which am God, and without sin to ouercome sin: and yet not you, but I your Sauiour, who dwell in all those, that lay hold of mee by true faith, for without mee, yee can doe nothing; and therfore come to mee, follow my counsell, come secretly, let no body know of it for hindring you, or for feare vaine-glorie should follow you; no man shall need to know of it, for I will reward you openly. Oh the wonderfull mercies of Christ to man, neuer able to be set out! he knew that man would be desirous to haue it known that he serued such a worthy master, as none could serue a better, that euery one should say he serued Christ, he serued the Son of God, who will

wil bring him to preferment. Euery one desireth to haue it knowne, that hee serueth a noble master, and therefore he will weare his cognisance vpon his sleeue, that it may be known what an excellent man hee serues: for it is a great credit to serue a vvorthy master, and a man shall bee very well accounted of for his sake: but hee that serueth a wicked and vngodly man, shall neuer bee so vvell thought of, because his Master is wicked, and hee is oftentimes ashamed of his masters doings, so that hee will neuer bee a credit vnto him; and therefore, neuer serue a wicked man, although he be neuer so rich: for the desire of man is, to serue a master

of

of credit, and that Chriſt knew: he knew alſo that man was loth to haue his ſinnes openly knowne; and therefore out of his great mercie and wonderfull wiſedom, he appointed man to confeſſe his ſinnes priuately, without which there can bee no good prayer. He told man, that he ſhould not neede to make ſhew of it vnto the vvorld; for hee would reward him openly, and make it knowne, that hee ſerued a good Maſter indeed; for hee would giue him ſuch graces and bleſſings, as all that knevv him, ſhould perceiue that he had them neyther of the vvorld, the fleſh, nor the Diuell, nor of his owne nature: but it ſhould appeare, they were

The rewards of Chriſts ſeruice are heauenly.

were onely the gifts of the Almighty God. He did not promise earth and earthly things, you may see; for euery venemous earth-worme is full of these: the Vsurer, that is as farre from heauen as it is to hell, where if hee take not heede, in time hee may finde his part, he (I say) may bragge of his gold: the Extortioner, whom God hateth, may bragge of his siluer: the couetous person, whom God abhorreth, he may bragge what a deale of earth and earthly durt hee hath purchased; as the Prophet saith, *They loade themselues with clay*: hee doth not say, God giueth it them: but, *they load themselues*. Among these foolish and abomina-

Hab.2.6.

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ble people, whom the Scripture ſpeaketh ſo much againſt, as againſt no man more, nor ſo much, I thinke ſtrumpets and whores, who for couetouſneſſe ſake ſell their ſoules and bodies, and make themſelues ſuch filthy veſſels in this earth, that it is moſt loathſome to thinke of, may bragge as well of their iewels and coſtly apparel that the world beſtoweth vpon them, as any other of theſe couetous vvretches, whom God abhorreth, and giueth warning that no man ſhall ſpeake well of them: for the Holy Ghoſt ſaith, *Speake not good of the couetous whom God abhorreth.* And that thou maiſt knowe it is no worldly traſh that God beſtowes on thee:

thee: know, that the Diuell calleth himselfe the Prince of this world: and so one would thinke he were; for these outward things are most commonly bestowed vpon the wicked; but that which God will bestow on thee, is a treasure which the vvicked ones haue not, nor are neuer like to enioy, except they leaue their wicked wayes, and goe priuately to the Lord Iesus Christ, and lay open their miserable estate to him, and craue his pardon and grace to liue a new life; and then he will giue thee the greatest treasure that man can imagine, euen a most heauenlie treasure: hee will giue thee faith, which will bring thee to the euerlasting Kingdome of

of heauen: hee will giue thee patience to beare al the croſſes & troubles in the world: hee will giue thee humilitie, which will fill thee full of grace, and make thee in fauour vvith God and man; he vvill giue thee his grace ſo plenteouſly, that thou wilt ſpeake alwaies the truth, and keepe thy promiſes, though it bee neuer ſo much to thy hinderance in the ſight of the vvorld. Nay, in the ſight of the vvorld it muſt needs be a praiſe to thee; for the world ſeeth that euery earth-worm can breake their promiſe, or turne it ſo, that it is vvorſe then a promiſe-breaking; for it ſheweth that they are full of hypocriſie, diſſemblers, and would ſerue the world, and

and would not haue the Diuell know it: but the Diuell will not bee so deceiued: hee maketh account the world is his, and hee hampereth all those that loue it, in chaines, and hee will haue the world knowe it, that it may bee a witnesse on his side at the Day of Iudgement. Nay, his owne Conscience will bee a witnesse against him at the Day of Iudgement, that breaketh his vvord, euen at that dreadfull Day, when the trash, for vvhich hee so lightly regarded his promise, shall bee consumed with fire and brimstone; then will hee wonder, he could thinke it would bee so long before that day would come, and now seeing that it is come,

The danger of breaking promise.

come, hee fully perſwadeth himſelfe, that his paine will neuer haue an end. If thou thinkeſt, that breakers of their vvord haue a roome in Heauen, read the fifteenth Pſalme. But what ſhould I ſpeake of a roome in heauen, when indeede they ought to haue no roome amongſt ciuill men on the earth: Nay, not yet among the heathen? for it hath beene accounted ſo great a ſhame for a man to breake his promiſe, that hee would rather dye, then it ſhould be ſaid that he were one of thoſe. But pray thou priuately and faithfully, and God will not onely giue thee power to keepe thy promiſe with men; but thou ſhalt alſo haue grace to keepe thy word

vvord and promise thou hast made to Almighty God, to forsake the Diuel, the vvorld, and thine ovvne filthy affections: vvhich will shew openly that thou art the seruant of God, and that God hath bestowed his manifold graces and blessings vpon thee, as Christ said vnto *Peter*, *Flesh and bloud hath not taught thee these things, but my Father which is in heauen.* So euery one that beholdeth thee, will know, that neither the Diuell, the World, nor thine owne Flesh hath bestowed these gifts on thee, but thy Father vvhich is in heauen. Blessed be the name of Christ for his bountifull goodnesse bestowed vpon mankind; hee did not onely

Mat. 16.17

bid

bid men pray, and promised they should bee heard, but also told them to whom to pray; and because men durst not goe to God alone, hee bade them goe in his Name, and promised that he would be there with them, and hee would be a Mediator, which none else could doe: and he would make peace between God and them, and therefore any might boldly come to him; hee teacheth them where to aske priuately: and what to aske: the Holy Ghost, without the vvhich, we are fire-brands of hel: but if we haue him, we are Saints in heauen, euen ioyned to Christ, and as his members; and yet hee fearing all this would not serue, it was his greatest

greatest mercie to shew vs more concerning two men which were praying, and made vs acquainted how they prayed, and how they sped. Christ saith, *There was a Pharise and a Publicane went into the Temple to pray.* The Pharise was one that thoght himselfe a iust man, and despised others. The Publicane accounted himselfe a sinner openly knowne. *The Pharise stood vp and prayed, and said, I thanke thee, oh Father, I am not as other men are, nor like this Publicane: I fast twice in a weeke, and giue tithe of all that I haue.* Now you may see who they be that say, I fast, or wee fast, as if they should say, I feare it shall neuer be known that it is I, or we that fast

Luk. 18. 10.

fast and pray, and pay tithe of all that we haue, and that we deale iustly, and keep the Commaundements. *But the Publicane stood afarre off, and durst not looke vp to heauen, but smote on his brest, and sayd, Lord, be mercifull to me a sinner.* Heere you see, we must humble our selues, and confesse our sinnes: for Christ saith, *Hee went away iustified rather then the other: for hee that humbleth himselfe, shall be exalted, and hee that exalteth himselfe, shall be brought low.* Also he willeth vs alwayes to pray, and not to waxe faint, saying: *There was a certaine Iudge in a Cittie, which neither feared GOD, nor reuerenced man, and there was a widdow in the Cittie which said, Doe me iu-* Luk. 11. 2.

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stice against mine aduersarie; but he would not for a time; yet afterward hee said, Although I feare not God, nor reuerence man, yet will I doe her iustice, lest at the last shee chaunce to weary me. And the Lord said, Heare what the vnrighteous Iudge saith. And shall not God auenge the cause of his Elect, which cry and call day and night vpon him? And therefore pray continually. And doe not thinke (my sonnes) that I haue spoken too much of prayer: for as I said before, without it wee haue no promise to obtaine any fauour of God, nor yet to be kept from any euill by God, and therefore doe it. You must needes also bee thankfull to GOD for his mercies in Christ, and most

most humbly thanke Christ, who hath thus mercifully taught you to pray, and giue GOD thankes, who hath brought you into the world in such a time, when as you may be taught to pray according to his Word; and I beseech him, that you may pray according to his counsell.

CHAP. 33.

No certaine rule for priuate Prayer.

NOw I would haue you know, that priuat praier is for euery mans priuate vse; and therefore there is no certaine rule, neither can words be set downe what ye should say: for though we be all sinners.

ners, yet some are more troubled with one sinne; some with another, and some are troubled, because they cannot bee troubled so much with their sinnes as they desire, which sort Christ calleth vnto him, saying, *Come vnto mee, all yee that labour and are laden, and I will ease you.* Mat. 11. 28 But although all sins dwell in vs, and wee are subiect to them (wherfore Christ saith, *Ye had neede watch and pray*) Mat. 26. 41 yet there is in euery one of vs, some one sin that will draw to a head, and beare some rule in vs, and will not bee subiect nor subdued to the Spirit, as the Child of God would haue it: but then hee goeth to Christ, and craueth his assistance, and yet some-

time

time the sinne will ouercome him, and then he goeth and confesseth his sinne againe, and craueth pardon, confessing withall his owne weakenesse, that he should be ouercome of so vile and base an affection. And thus euery one ought to seeke by prayer to God, to get victory of that sin, which otherwise would ouercome, and destroy him body and soule for euer and euer.

Chap. 34.

Diuers men troubled with diuers sinnes.

SOme are troubled most with enuie, some with pride, some with anger, some with Couetousnesse,

and some with sloth, &c. All these with a company that attend on them, set vpon euery man, but one must be Captaine; then ouercome the Captaine, and all the armie will be discomfited. In wars, if the Captaine preuaile, the Souldiers will ruinate the City; euen so it is with sin, if the chiefe sinne getteth the victory, it will let in a great number of enemies, that wil neuer leaue, vntill they haue vtterly ruinated and brought to confusion the whole body and soule of man, and therefore euery one ought to pray to God, for helpe and assistance against his greatest temptation; for if wee ouercome that, the rest will flye: as S. *Iames* saith, *Resist the di-*

Iam. 4. 7.

uell,

nell, and hee will flye from thee. And this wil be a great comfort to any man, when hee ſeeth his enemy cannot triumph ouer him: then the diuell ſhall haue no cauſe to laugh in his face, nor the World to ieſt behinde his backe, neither can his owne affections braue nor vpbraid him: but hee ſhall haue a greater comfort then this; for by obtaining this victorie, hee ſhall bee ſure to bee Seruant and Souldier to the moſt worthy Captaine that euer was. Yet hee muſt acknowledge that hee got the victorie by the helpe of his Captaine; and ſo long as he is a Souldier vnder him, he ſhall alwayes haue the victorie; for the Diuell himſelfe

is afrayde of this Captaine, the World will fly at his presence, and thine owne affections will fall downe before thee, if he come.

Chap. 35.

Be not hurt by a little temptation.

THere is another thing, which I must admonish you of, that ye bee not ouercome of a little temptation; for that is the basest thing in the world: euen as if a great Captaine should bee ouercome of a meane Souldier, that had neither might nor policie, which must needes returne with shame to the Captaine. But it is much more shame for a Christian, that

that hath vowed to forsake the Diuell, the World, and his owne affections, to bee ouercome by the weakest of them all. There be many that thinke, if the diuel ouercome them not in a great sin, all is well, though that indeed he set them on worke continually on trifles, and by this meanes keepe men in some deuice or other. Hee cares not what they doe, so they serue not God, and so he may blindfold them that they cannot see their owne sinnes. And thus they are in a very dangerous and euill case, and know not what they doe; yet they shadow their folly, that the wrold may not perceiue it, and then they thinke it is well enough. Thus the

diuell leades them quietly to Hell, and they neuer know whither they are going, till they come there: euen as a winde carrieth a ship, and they that are in it, know not where they shall bee set on shore. For the Diuel is a cunning Fowler, hee will neuer lay a great bayte where hee knowes a little one will serue the turne; and he is so full of policy, that hee seeth, a great baite would make the party afraide to come neere it: but thus doth the Diuell, first hee giueth a little bayte, and saith to him whome hee meaneth to catch, I warrant thee, thou mayest take this, goe neere it, taste of it, it will not hurt thee: many swallow a greater baite then this,

this, and thou seest no hurt come of it: as hee saide to *Eue*, It is but an Apple, it may doe thee much good, to bring thee to knowledge, and make thee like a GOD. And therefore now wee see, wee had neede set a speciall watch ouer our selues, that wee may spy the diuell, when hee goeth about thus to intrap vs in his engines, with his alluring baytes, and returne his baytes againe, and when hee offereth vs any of them, may say, I defie thee, Sathan, and by Gods grace haue knowledge that thou art a wicked Serpent, and diddest deceiue our first Parents with an Apple. I will not play with thy baytes, bee they neuer so sweete, plea-

sant, or beautifull. I know thy subtilty, and I know that I serue a Captaine, Christ, that thou art afraide of, and hee will bring vs to a happier Paradise, then thou didst put vs out of, and hee will make mee like a God, and renew the Image that thou diddest decay in vs. Thou diddest scoffe at mee, and saidst, I should haue knowledge, whē thou wouldest haue vtterly o'rethrown mee; yet I haue this knowledge (I thanke the Almighty GOD for it) that now I can see thy policy, and how thou camest to our Parents, when they were alone; thou thoughtest they could not stand by themselues; but thou shalt neuer finde mee alone;

alone; I know I cannot ſtand by my ſelfe, and therefore I draw neere vnto my Lord and Sauiour IESVS CHRIST by faith, and will attend vpon him, and will not leaue his Commandement vndone, for all thy baites and allurements thou canſt ſhew mee in the world, where thou calleſt thy ſelfe Prince: but thou getteſt it by wicked policy, and thou ruleſt it by a wicked tyrannie, deſtroying the good, and maintayning the wicked, and beſtoweſt thy traſh on them, not for any loue that thou beareſt to them, but to make them thy wicked inſtruments, that thou mayeſt doe the more hurt by them.

And

And as ſoone as they haue ſerued thy turne awhile, thou wilt bring them to ſhame in this World, and euerlaſting deſtruction in hell fire. And therefore now I would haue thee know, that I haue knowledge, and perceiue that all theſe vſurping Tyrants haue learned all their miſchieuous policies of thee, vſing all meanes they can poſſibly, to deſtroy the good, and with their paltry traſh, which they call their wealth, they winne the wicked to their willes: and when they haue their purpoſe awhile, they will picke ſome quarrell againſt them, although they haue no reaſon for it, & although they follow their wicked wils

wils neuer ſo much. yet in the end they will ouercome them.

And ſo, Sathan, doſt thou deale with all that ſerue thee; and therefore thou art an vſurping Tyrant: for the earth is my Lords who hath made it, and all that is therein, and that which belongeth vnto thee, is nothing but that traſh, that he careth not for: it is like tares, and the worſer ſort of graine, more fit to feede ſwine, then for the children of ſo mighty a King as my Lord is, who hath ſuch treaſure for thoſe that doe belong vnto him, as thou ſhalt neuer come neere. Yet this is thy deſpigh tand enuy, becauſe thou canſt get none of it, thy

thy selfe, thou wouldest haue me haue none of it neither. But thou shalt not deceiue mee with these earthen baites; which one day my Almightie God shall set on fire about their eares that loue them so well, when themselues shall bee suddenly strangled with the smoke thereof: and it makes mee maruell how thou shouldest deceiue so many as thou doest with them; for once my gracious Lord drowned them, and all that loued them, and many times hee sinketh very much trash in the sea, that Pirats might see they shall sinke one day, and all those that sell their soules for such trash, except they turne speedily vnto my Lord

Lord and Sauiour IESVS CHRIST, who is a Sauiour, and will saue all sinners that turn vnto him. But thou art a destroyer, and wilt destroy all those that follow thee: thou knowest, my Lord burnt *Sodome* and *Gomorra*, with other Cities, which were full of the glistring drosse; to shew that hee cared no more for it, then Kings doe for countries: for if hee had respected it; he would neuer haue burnt it, and consumed it with fire: Yet thou, Sathan, doest deceiue worldly wise men, giuing them drosse for gold, which is no better then copper Counters: and in the mean time thou makest them deceiue themselues of an euer-

euerlasting treasure. Earthly treasure may bee compared to glasse, which is so brittle a mettle, it can neuer continue long; for as it might be, now a man hath it to doe him good, and in the turning of a hand it is broken, and worth nothing: euen so it is with the trash and pelfe of this world, and the life of man which is but a breath; and what can be of lesse power then a breath?

Iam.4.14. The Scripture sayth, *It is like a vapour which appeareth suddenly, and is as suddenly gone againe.* Christ saith, *Thou foole, this night shall they take away thy soule from thee: then whose things shall these bee that thou hast gathered together?* If our Sauior Christ calleth him a foole,

Luk.12.20.

afoole, that careth for earthly things, I know hee is a foole, and therefore thou ſhalt not make me ſo ſimple, but thou ſhalt make me wiſe; for I will euer be watchfull, and wary in all my wayes, continually attending vpon the Sonne of God Chriſt Ieſus, my Lord and Sauiour, that thou mayſt not finde me alone. I will alſo keepe company with the godly, by which meanes, the way of my Sauiour will bee made more eaſie for me; for when many godly men are together, they encourage one another to that which is good.

Chap.

Chap. 36.

Idleneſſe and couetouſneſſe to bee auoyded.

NOW though euery ſinne bee a great hindrance to prayer, yet Idleneſſe and Couetouſneſſe are two of the greateſt; and therefore we ought moſt earneſtly to pray againſt theſe ſinnes, and to take heed of ſuch ſports and recreations, which haue no warrant in the Word of God: for many are ſo carried away with idleneſſe and paſtimes, that they can finde no time to pray; and therefore wee had neede to bee very circumſpect, and watchfull ouer our ſelues,, leſt wee bee ſnared with this part

part of the Diuels policie: for if a man take not heede, Sathan will fill his heart ſo full of theſe vaine and idle paſtimes, that hee ſhall neuer haue any regard of preparing himſelfe to pray. God ſaith, *Sixe dayes thou ſhalt labour, and doe all that thou haſt to doe*; and therefore be ſure there is no time appointed in theſe ſix daies to follow your idle pleaſures and ſports; *and the ſeuenth Day wee muſt keepe holy.* The Holy Ghoſt ſaith, *Whatſoeuer is not of faith, is ſinne*; and thou canſt doe nothing of faith, except thou haſt good warrant for it in the Word of God: and the Word of God ſaith, *Redeeme the time, for the dayes are euill.* And thou canſt not redeeme

Exod. 20. 9.

Rom. 14. 23

Ephes. 5. 16.

deeme the time with vain recreations. I speake not to bar any from lawfull recreation, but to warn you to take heed, that for a little foolish and idle pleasure, which presently commeth to an end, you lose not a glorious Kingdome which endureth foreuer. And this Kingdome can neuer be gotten without priuat, true & faithfull prayer; for although Christ hath already obtained it for vs, yet we haue no promise of it, except we lay hold on him by faith, which faith wee can neuer haue, except wee pray for the Holy Ghost to enlighten vs, and teach vs to lay hold on Christ. You must continually cal for mercie and grace; mercy for thy sin, and grace to serue God.

And

And this I am well assured of, that hearing of the Word preached, is the very meanes that God hath appointed for obtaining of faith, and by no meanes may you neglect that, except you will contemne the counsell of the holy Ghost, which I pray God for Christs sake you may neuer doe. The holy Ghost telleth you, that Paul *planteth, and* Apollo *watreth, but God giueth the increase.* So you must alwayes haue your prayers ascending to the Almightie God, to desire him to send the showres of his grace into your hearts, that the seed of his Word may growe, and bring forth fruit to euerlasting life. 1. Cor. 3. 6.

Chap.

Chap. 37.

A dangerous let of Prayer.

I Will let you vnderstand, in my iudgement, what is one of the greatest hinderances vnto prayer that can bee, but it is so close and subtil an enemy vnto man-kind, that I can by no meanes discouer it so well as I would; for it is so cunning, and so forcible an allurance of the Diuell, that it draweth many more from true and faithfull prayer, then any net that euer he laid: but I cannot well tell, which way to describe it vnto you. I cannot say, that it is altogether Couetousnesse: for as *Dauid* saith,

saith, *If it had been an open enemy, that had done mee this dishonour, I could haue borne it;* So I may say, If it were an open sin, which would depriue you of this benefit of prayer, paraduenture I should finde some way to disgrace it vnto you; but it is a thing that carrieth some colour of goodnesse, euen amongst them that think themselues good, and yet indeede it is starke naught, and deceiueth a multitude, and it frequenteth euery place, Citie and Towne, and amongst all sorts of people, Husbandmen, Tradesmen, and all kindes of Arts and professions in the world: so that I cannot, as I would, tell you which way to shun it: I would to God it were not

Psal. 56. 12.

not amongst Preachers.

Now as well as I can, I will explaine it vnto you: It is an ouermuch care of those things which a man may lawfully vse. For man being earth, those earthly things beare much sway in his minde, and especially because they carry the name of lawfull: and so they make a man forget the Law of God, and neglect the duety of Prayer; the which two things being ouerslipped, hee loseth the promise of the Gospel, which is an euerlasting Kingdome. And that it is thus, I will make it more plaine vnto you, because I hope God wil giue you grace to shunne it, which I desire you may, for Christs sake. Man being earth,

earth, and Sathan beeing the Prince of this earth, hee labours to set mens earthen mindes altogether on this earthen world, which he may easily doe: for man beeing earth by nature, and generally enclined to loue earthly things, hee is the more easily drawne vnto this earthly affection. It is euen as if a man should runne downe a steepe hill, he can more easily runne downe, then goe vp softly: euen so, man can easier runne after these earthly things, then stay himselfe in a meane. Hee hath nothing to help his earthly nature, but grace; which hee must needes pray for, or else he can neuer haue it: yet doth hee follow the things of the earth so much,

that hee hath no leasure to pray for it. In the night, when he should meditate on the Law of God by the appointmẽt of the holy Ghost, he is thinking of some earthly thing or other, either of this bargaine, or that purchase or such like; when oftentimes hee might be much more happy to bee without it. And me thinkes, hee that can think of heauen and haue it, is well enough: but these kinde of people would haue heauen and earth too. It is said; *It is as hard a matter for a rich man to bee saued, as for a Camell to creepe thorow the eye of a needle.* And this is the cause of it, his head is so busied about earthly things, that be lawfull, that hee for-

Mat. 19. 24.

gets

gers to meditate of the Law of God in the night. And in the morning when he should pray; before hee can settle himselfe to it, his earthly businesse is so much, and requires so great haste, that then hee cannot stay to pray; but if hee doe, they are such prayers as some offer to their Saints: they speake of God, but their hearts are on the world: some are troubled with their merchandize, some with buying & selling, some coueting to grow rich, some casting to maintaine their families, but their riches are so vnlawfully vsed, and so hard a matter it is for them to vse them lawfully, that it cannot by any meanes be expressed. But the most mercifull and

mighty GOD hath taught man what to doe in such a case, which is, to meditate in his lawes day and night, and then hee shall bring forth his fruit in due season, and shall knowe when to serue God, and when to deale in the world. Take heed therefore: you see what danger you are in, whilest you are heere on earth; for this is a dangerous disease, and many dye of it; and therefore cleaue to the mercies of God in IESVS CHRIST, which hath giuen you such warning of this desperate disease, saying: *Labour not for the meat that perisheth, but for the foode of euerlasting life.* Thus you see what Christ saith, hee bids you not *labour for earthly things*, he tels you

you *they perish*; hee bids you labour for the foode of the soule, which shall neuer haue end. The holy Ghost saith, *Bodily labour profiteth little: but godlinesse is profitable to all things, which hath the promise of the life present, and of that which is to come*. Heere you see, godlinesse hath the promise of the life present, and therefore I maruell men should refuse to be godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise, as of the life present, *Godlinesse is great gaine*. VVould you haue gaine? then embrace godlinesse; so shall you haue your desire: for that purchaseth a Kingdome, and it is

profitable for all things. *Seek first the kingdome of God, and all things else shall be ministred vnto you.*

Mat.6.13.

Heere Christ promised, that if you will serue God, all worldly things shal be giuen you, Christ saith, *Care not for to morrow; let to morrow care for it selfe, the day hath enough with his owne griefe.* Heere you see, Christ would not haue you care so much for these earthly things, as you doe. *Cast all your care vpon God; for hee careth for you.* Heere you see that God dischargeth you of all your earthly cares, and telleth you that hee taketh care for you; as if he should say, Your care can doe you no good, and therefore take none, serue

Math.6.34.

Psal.37.5.

serue mee, and I will take care for you: as if a Father should say to his sonne, Goe to the Schoole of learning, study to serue GOD, your King and Country, and I will prouide you all things necessarie, and you shall want nothing. Labour for learning, or else you can neuer get it: that is a thing which I cannot buy for you, you must get it by your owne industrie and diligent studie, if you will haue it: but when you haue it, it is more worth then all I can leaue you besides. It will be a wise master to teach you, a diligent seruant to attend you, a discreet Counsellour to admonish you, a witnesse of the well spending of your time, a

faithfull friend, and of great account, able to credit thee euen with Princes: and these things cannot by any meanes bee gotten without thine owne diligent study. Euen so our louing Father in Christ tels vs, by the mouth of his Sonne, our Sauiour, that wee should not care for these earthly things, for they shall bee giuen vnto vs: but wee must care for the Kingdome of heauen; for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome, and lasteth for euer; it will bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, and euerlasting happinesse

nesse without woe, want, or end. Furthermore, I will tell you, what cause you haue to take care for this kingdom: if you lose it, you fall into a pit of euerlasting destruction, where you shal be tormented with fire & brimstone for euer and euer, where no man shall euer come out againe; for there is no redemption: and therefore by all meanes possible I aduise you to take heed. CHRIST endured the paines of hel for you, because he pitied you, and knew you were not able to ouercome them. Therefore you may beleeue mee, if you could beare all the pains of hell one houre, and then could bee deliuered, you would neuer come there againe for all the

world; nay, you would neuer loue the World, nor any thing that is in it, because they are nothing but baits to deawe men to destruction. But if the Diuell get you once there, you can neuer come backe againe, & Christ will neuer fetch you from him; for the Diuell and he are enemies, and hee is able to liue without any of his seruants: for those that will serue him, shall haue an euerlasting Kingdome, and liue in ioy and happinesse: and those that will serue the diuell, he will torment them in fire & brimstone for euer.

Now if Sathan can get any to serue him, he is worthy to haue them; for Christ will none of them: and therfore

fore I tell them now, if they come once in hell with the diuell, they shall neuer come in Heauen with Christ; for hee is iust, and will not meddle with the seruants of another. But if any see his filthy and base waies, and consider the miserable and wretched estate it will bring him vnto, and then turne to mee (saith Christ) and defie the Diuell and all his works, and serue me, I will saue him; for I am a Sauiour, and that is my name, and my glorie: for there is no Sauiour but my selfe: *I came into the world to saue sinners*, but not such sinners as will serue the Diuell: for though there be none in the world but sinners, yet those that loue me, and keepe my

my commandements, them will I saue; but they that serue the Diuell, I will destroy and torment them. Although all are sinners, yet those sinners that plucke vp their sinnes, as a Gardener pulleth vp his weedes, and cast them behind them, and follow me, although they be weake, and feare that they cannot ouertake mee, yet I will put forth my hand, and take hold of them; they shall not need to feare. *The bruised reede will I not breake, and smoking flaxe will I not quench: I came to binde vp the broken-hearted, to preach liberty to the Captiues, and to comfort them that mourne: let all that labour and are heauy laden, come to me, and I will ease them:* but those that

that follow their sinnes, and are merry and ioyfull, and carry them lightly, and neuer feele any weight in them, they neuer call for helpe to beare them, they carry them well enough, they dance after the Diuels pipe, they follow the diuell more swiftly, then my seruants follow mee: for they follow Nature, and the diuell helpeth them forward, and the world is a friend to them both, and they like laden Asses follow the diuell with his treasure, and make him their Lord & master; and yet some of them will not sticke to say, they hope, I will saue them, although I haue often tolde them, I will saue none but my seruants, and I will not med-

meddle with them; for if they will serue me, they must cleane forsake mine enemie the diuell: for he is an enemy to mee and all mine, and doth all the despight against vs, that hee can: and I will not saue him that will serue mine enemy: and therefore let them neuer presume vpon my mercie, for I haue told them, that *The hope of the vngodly shall perish.* Hee that is an vngodly person, a swearer, a drunkard, a prophaner of the Sabbath, false in religion, careless in life, and yet hopes to bee saued by mee, his hope is in vaine, and grounded vpon no foundation; for I neuer made promise to saue any such: and therefore they haue no rea-

reason to say, they hope I will saue them, except they speedily returne from the diuell and his waies, and follow me and my wayes; for I haue plainly told them, *Hee that will bee my Disciple, must forsake himself, take vp his cross and follow mee, and assuredly I will saue him.* Mat.16.24.

Now tell mee then, how would a man like one that should serue his vtter enemy, and doe what his enemy could deuise to hurt and grieue him, and then when hee had done all the hurt that hee could against him, when he could doe no more, then hee would come to him, and thinke to haue a great blessing, and a great benefit of him? hee should sure-

surely bee deceiued. Then with what face can a sinner goe to Christ to saue him when hee dyeth, who would neuer serue Christ while hee liued? Though GOD had commanded him to cast all his care vpon him, for hee would care for him, yet hee hath spent almost all his time in seruing the world, the flesh, and the diuell.

Chap. 38.

Reasons of casting our care vpon God.

I Will tell you great reason, why you ought to cast all your care vpon God, and none vpon the world; for God is our Father, our Maker, and Gouernour, and our feeder:

feeder: CHRIST is our Saviour. Now the father and gouernour knoweth what is fit for the childe, better then the childe: for the childe would surfet, if hee might haue his owne vvill: therefore let him be content with that which his gouernour will giue him. Another great reason why wee should cast all our care vpon God, is, because when the Diuell maketh all his poysonous baites, wherewith hee draweth an innumerable company of soules to hell; hee couereth them all with some worldly thing or other, that they may not see the hooke: some hee coueteth with gold, some with siluer, some with earth, some with 2.

vvith clay, some vvith honour, some with beautie, some with one thing, and some with another. He will not lay all his baites alike; for hee is cunninger then a Fisher: hee knoweth, a little bayte vvill serue for a little fish, and a great bayte for a great fish; for a great bayte will not serue to catch a little fish, nor a little bayt will not serue to catch a great fish. And besides this, hee must haue the alteration of bayts, as the cunning Fisher well knoweth: but with these bayts hee must haue a sharpe hooke to take them, and a long line to drawe them to himselfe. So soone as hee seeth they haue swallowed the sweet bayt, he lets them play

play a while with it, but before it bee long, hee draweth them out of the sweete streame, the water of Life, and throweth them into a panne of boyling liquor: and as sometime the Fisher is faine to intangle the fishes with his nets, and so take them: euen so Sathan findeth the humour of euery man, and then he searcheth in the world to finde a bayt fit for him, and hauing found the bayt, he presently poysoneth it: then he puts in a hooke and a line to drawe him from the pure sweet streame, the Water of Life, the Word of God: and then hee lets them play awhile with the poysoned baites of the world, and euen so drawes them

them to him, and throwes them into a furnace of boyling brimstone, whose boyling shall neuer end. Now, there is none that can keepe vs from the baits of the Diuell, but onely God our Father, our Gouernour, our Sauiour, and Sanctifier; and had wee not need then cast all our care vpon God, sith wee are in so great a danger, and none can keepe vs from the Diuell but hee? We cannot keepe our selues from the baits of the Diuell, no more then chyldren can guide themselues in all their waies, to feede, learne, gouerne and cloath themselues, without the helpe of their father and gouernour. Shall the children depend onely

vpon

vpon their father and gouernour, and shall not wee depend onely vpon our God, that is our Maker, our Father, and our Gouernour? and who, when wee fell from him, and followed the counsell of the Diuel, sent his onely Sonne to dye for vs, and to indure the paines of hell for vs? The holy Ghost saith: *If hee hath giuen his Sonne for vs, will hee not with him giue vs all things also?* Rom. 8. 32. And yet shall we not dare to depend vpon him? Is he not able to dry vp the waters of the Red-sea, that thou mightest goe on foote dry-shodde thorow? Cannot hee raine thee Manna, that thou needest not starue? Cannot our GOD giue thee vvater out of

of the rocke? He giueth thee vvater out of the ROCKE CHRIST euery day: Oh that thou wouldst receiue it! But I know what thou wouldest haue; thou vvouldest haue Qualles to fulfill thy lusts: for lust, *when it conceiueth, bringeth forth sinne, and sinne when it is finished, bringeth forth death.* Then mayest thou crie; *O wretched man that I am, who shall deliuer me from the body of this death? I thanke God through* IESVS CHRIST *our Lord, it is he that must deliuer me from this body of death.* And yet thou wilt not follow him, nor depend vpon him. Another reason why thou shouldest follow Christ and depend vpon him, is, because if the

Iam. 1. 15

Rom. 7. 24.

diuell

diuell finde thee at any time alone, thou canst not escape his hands: and therefore my greatest desire is, that I might perswade you to cast all your care vpon GOD, and none vpon the world: nay, I pray God, that Christ may preuaile with you, for hee hath gone about to perswade you already, and told you a reason, for hee careth for you: and if hee careth for you, you need no more care, for you shall be well prouided for: therefore obey him, cast all your care vpon him, and care not for this world; liue as hee hath appointed you, labour in your vocation sixe dayes, and keepe the seuenth holie to the Lord, and in all your labour

labour vse, no kind of deceit, nor desire to bee rich. Doe you labour in your vocation, and be sure you pray, morning and euening, and at noone, and at all times, and heare and read the Word of God, and meditate on that day and night, and follow Christ, and take holde on him by faith: let that be all your care, and for your bodily goods take no care. If you dare not trust God with your bodies, who feedeth them as you see euery day, how dare you trust him with your soules, which you cannot well discerne, by reason of your earthly nature? You haue a promise for your bodies, if you will serue God and keepe his Commande-

ments;

mandements; and yet many dare not trust him: they would serue him with all their hearts; if they durst trust his Word. If they should lose their mortall bodies, it were but a small matter, for they must haue an end. And for your soules you haue but his Word and promise, vpon condition that you follow Christ, and take hold of him by faith: now if you neglect the condition, the promise is voyd: and yet you say, you durst trust God with your soules, when you neuer goe about to keepe his Commandements: you neuer follow Christ, nor take hold of him by faith, nor haue you any experience by your bodies, for you neuer trust

1. Sam. 17. 34. 35. Christ. *David* saith, *I haue killed a Lyon and a Beare, and therefore I dare venter on this vncircumcised Philistine.* If he had suffered the Lyon and the Beare to haue ouercome him, hee had neuer ouercome the Gyant, and then had hee neuer beene made the Kings sonne. So, if thou wilt ouercome that great Goliah, thou must first kill the Lyon and the Beare: thou must first ouercome the temptations of the world, if thou meanest to ouercome the Diuell, and so bee made the Kings sonne of Heauen.

Chap.

Chap. 39.

Against immoderate care.

OVr Sauior saith, *Care not for to-morrow, let to-morrow care for it selfe, the day hath enough with his owne griefe.* Here you see, that our Sauiour pities you, that you will take such care, and willeth you, that you should not care for the next morrow, because you do not know, whether you shall liue till then or no; for Christ saith, *Thou foole, this night will they take away thy soule from thee.* As if Christ should say, If thou dyest with taking care for this world, thou losest the Kingdome of Heauen, and thou shalt lye burning

in hell fire. Then doest thou not shew thy selfe a foole, to take so much care for this World, since thou knowest that hell-fire is before thee, thy goods are behinde thee, and thou knowest not who
Psal. 39. 6. shall inioy them? If thou thinkest thy children shall, thou knowest not whether they shall liue or no, or spend and waste them wickedly, as thou perhappes hast gotten them, or whether they shall bee otherwise depriued of them or no.

A thousand wayes may separate thy Sonnes and their goods farre asunder: thou knowest not but that the world may end: thou knowest not what shall become of thy goods, or whether any bo-

body ſhal inioy them or not: and to ſay the truth, ſome of you make ſure worke that none ſhall inioy them; for whoſoeuer getteth them, were better be without them if they bee not gotten in the feare of GOD, and then they cannot bee enioyed in the faith of Chriſt; for it is not lawfull to haue ſtolne goods in thy houſe: and thy goods may bring a puniſhment vpon thy children, and therefore thou art a foole to take any care at all, either for or about theſe things, and thou art a foole becauſe thou doeſt care, yea, and ſpend all thy care about theſe things. Thou knoweſt, if thou doeſt not ſpend thy time in the feare of GOD,

which is but *the beginning of wisedome*, and in the faith of Christ, which is the end and finishing of wisedome; thou thy selfe, thy body, and thy soule shall lye burning in hel fire for euer and euer, and there is no meanes for thee to bee deliuered. Thou maist turne thee and tumble thee in the fire of hell, and canst neuer get out, and wonder at thy selfe, that thou wert such a foole to take care for those things which thou shouldest neuer know what became of them, and take little or no care for thy selfe, when thou knowest, thou shouldest come to this miserable and wretched end, that should neuer end.

Here in the world none dare

dare call a Rich-man foole; but Chriſt ſaith, he is a foole that ſetteth his hart on theſe worldly things. But, if by taking care for worldly things, he miſſe heauen, and fall into hell; hee will call himſelfe a thouſand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing: nay, it is worſe then nothing: for his own conſcience will tel him, if hee had had nothing, hee ſhould haue cared for nothing, and ſo hee might haue ſerued GOD and gone to heauen: and hauing ſomething, his care was ſo much to compaſſe more, that indeed he had gotten nothing but euerlaſting torment.

And now hee knoweth not what to doe: sometimes hee thinkes, I would I might creepe thorow tenne thousand hels, and bee ten thousand millions of yeeres in crawling thorow them, to goe to Christ, and then get faith, and take holde on Christ: for he knoweth now, that none can come to God, but by faith in his Sonne, for the which hee would now take all the paines that could euer bee deuised, to obtaine that faith in the end, and yet hee thought, whilest he was in this world, that one Sermon in a moneth would haue serued him to haue gotten that faith; but hee seeth hee would not beleeue the Word of God, for Gods owne

owne Word willed him, that hee should not *labour for the meate that perisheth*, but for *the foode of euerlasting Life*: And lest hee should doubt of these things which God saith: Christ saith, *Consider the Lillies of the field, they labour not, nether spin they: I say vnto you, that* Salomon *in all his glory was not cloathed like one of these. If GOD so cloath the grasse, which is heere to day, and to morrow is cast into the furnace, will hee not doe much more for you, Oh yee of little faith?* Heere Christ tels them that will not beleeue his promise, and follow his counsell, they are of little faith. And the Holy Ghost telleth vs, that *faith commeth by hearing* of the Word preached:

ched: and, *Without faith it is impossible to please God*: and there were neuer any saued but by faith, nor there were neuer any damned, but for want of faith. For the Holy Ghost saith, *Hee that commeth to God, must beleeue that God is, & that he is a rewarder of them that seeke him.* He did not beleeue that God would prouide for him in this world, and saue him in the next, because hee wanted faith. And he wanted faith, because his delight was not as *Maries* was, to leaue his worldly affaires, & to heare the Word preached. He could not pray, that hee might profit by the Word preached, because hee had no knowledge by the Word to see his wants.

He

He had no knowledge, because he did not continually heare and reade the Word, which would haue taught him to haue knowne GOD and himselfe. If hee prayed sometimes without knowledge and faith, his prayers were vaine and friuolous.

And thus hee seeth it was his owne negligence that brought him to hell, because hee would not labour for the Meate that perished not: and now hee is so vexed at himselfe, because he did not follow the counsell of our blessed Sauiour CHRIST, that tooke such paines for him, and gaue him so many warnings, and told him how he should finde it, if he would follow his counsell, that

that hee would now, if it were possible, bee reuenged on himselfe, as *Iudas*, whē he had done that which Christ had warned him of, and saw that now it could not bee vndone, hee laid violent hands on himselfe to be reuenged vpon himselfe. But when they see they cannot bee reuenged on themselues, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot be expressed; then they will defie Sathan; & cry out against the world they loued so well, and say, Sathan laid all his baites by the things which are in the world, yea many baites hee laide, and tooke many euen with

Mat. 27. 4.

with things that were lawful to bee vſed in the world, by the appointment of God, as you ſhall ſee. Meate is ordained of God for the nouriſhment of man, and yet how many doth Sathan take with the ſinne of gluttony? and therefore take heede that thou eateſt temperately. *Meate is ordained for the belly, and the belly for meate, but God will deſtroy both them and it.* 1.Cor.6.13. Drinke is very lawfull; yet how many doth Sathan take with the ſinne of drunkenneſſe? and therefore Chriſt ſaith, *Take heede leſt at any time your hearts bee ouercome with drunkenneſſe and ſurfetting, and cares of this world.* Luk.21.34. Mark this counſell of Chriſt. *Leſt at any time.* As if hee ſhould

should say, Bee continually carefull, lest thou art ouercome with surfeting, and drunkennesse, and cares of this world; for thou mayest surfet and bee drunken with any thing thou takest care for in this world.

And therefore Christ saith, *Take no care, and doe not say, What shall wee eate, and what shall wee drinke? and wherewith shall wee bee cloathed? for after these things seeke the Gentiles. And your heauenly father knoweth, you haue neede of these things: but first seeke the Kingdome of God and his righteousnesse, and all these things shall bee ministred vnto you.* Oh the mercy of God, which would tell you, that your heauenly Father knew, that you had neede

Mat. 6. 31, 32.

neede of these things, and he wouldgiue you that he knew sufficient! *Seeke yee the Kingdome of Heauen, and these things shall bee ministred vnto you.* Seeke yee the heauenly treasure, and a little of this earthly trash will serue the turne. And if you knew all, and how Sathan hath poisoned most of it, you would be afrayd to take any of it. But if you take nothing but at my hands (saith Christ) Satans poison shall neuer hurt you: but if you begin to bee your owne caruers, Sathan will so sawce it with sweete poison, that hee will deceiue the wisest worldling in the world. And therefore see you take nothing, but at the hands of the Lord; for Satan hath

hath spred his net, as the Spider doth her web. Now the Spider lieth close hidden in a darke hole, vntill the silly flye be intangled, and then hee comes and taketh her as his owne: and euen so Sathan lyeth close, vntill hee see you entangled within the things of this world, and then hee claymeth the world, and you and all for his owne.

Chap. 40.

The poyson of outward things.

SEe how Satan hath poisoned all things in this world, as apparell with pride, honour with haughtinesse, beauty with vanity, recreations with swearing, riches with couetousnesse: a thing

thing cleane against reason: for the naturall man would thinke, that he which is rich, neede not bee couetous; and yet it is commonly seene, the more rich, the more couetous. Yea, and euen our vertues, how doth Satan seek to poyson them? as for liberalitie, how doth hee seeke to poyson it with prodigalitie, and honest labour with carefulnesse? And therefore S. *Iohn* saith, *Loue not the world, nor the things that are in the world; for the loue of the world is enmity to God.* 1. Ioh. 2. 15. Then some worldly man will say, What? shall we do nothing? Yes: but see how soone the Diuel wil lay a snare to entangle thee withall, that thou maist be idle; the very bayt with the which

which bee catcheth all: for many desire goods, that they may bee idle, and the Diuell hath most leisure to talke with a man when he is idle; and idlenes bringeth a man to many vaine recreations, and so to much eating and drinking, and to many wicked sinnes. The Holy Ghost saith, that *we shall giue account for euery idle word that wee speake*: and therefore thou mayest not bee idle by any meanes. Thou must labour sixe dayes, for GOD hath commanded thee so to doe; and thou must doe it, not for any care thou hast of the world, but because GOD commanded thee: and thou must shew thy selfe obedient to him, and all thy care in thy

Mat.12.39

thy labour must bee how to please him, and leaue the successe of thy labour to him, and thou must be carefull in thy labour, that thou takest no care for thine owne profit, nor thine owne pleasure, but how to please God, and then let it please thee: but be sure it please not thee, and offend God. And thus thou must labour six dayes, and follow the commandement of God, and his example, after whose Image thou wert made, and whom thou art to imitate; hee laboured and made in sixe dayes these things for thee, labour thou to obey him: hee laboured and looked ouer his worke, and saw it was good. So thou must labour and looke ouer thy

thy worke; and see that it be good before God. Though there are many imperfections in thee, yet because thou art reconciled to God in Christ, and now shewest thy humble obedience to his commandement, that thou wilt neither bee idle, nor yet labour for thine own profit nor pleasure, nor doe thy own waies, but see that thou dost those things that hee hath appointed thee, taking hold of Christ by faith; he accepteth them for good, through Christ, who hath fulfilled all for thee: for, *obedience is better then sacrifice*.

1. Sam. 15. 22.

Then also thou must rest the seuenth day: for so for thy ensample he rested, and commanded thee to rest that day,

day, and to keepe it holy to the Lord. Now he commandeth thee to leaue all earthly businesse, and attend vpon him, and heare what further instructions he hath for thee, how to strengthen thy faith, how to take hold on Christ, and how to come to his Kingdome.

Now thy care must be, how to learne at his mouth to keepe his Commandements. Now hee will shew thee the figure of that euerlasting rest, which hee will bring thee to, through CHRIST. Now if thou beest not very ready and diligent to attend vpon him the seuenth day, thou shewest, that all thy labour on the six daies was for thine own pleasure or profit, more

more then for thy obedience toward the Lord thy God: for if thou wouldest haue obeyed him in thy labour in the fixe dayes, thou wouldest haue obeyed him in thy rest, the seuenth day also: this shall be a witnes to thine owne conscience, lest that thou bee deceiued, as many bee, who thinke that they labour all the weeke to please God, when indeede they labour to please themselues, because that commandement pleaseth their humour better, then to keepe holy the Sabbath: and they will bee willing to take one houre from the Lord in the morning, and another in the afternoone, or two it may be, which sheweth that their

their mindes and affections are more on the World, then on the true service and obedience they owe to God.

Chap. 41.

Prodigalitie set out.

Some thinke that the prodigall man taketh too little care for the world: but I say, he is a wicked man, and taketh too much care for the world, and too little care to please God. Hee is an idle man, and will not labour six dayes. He is a disobedient man, and will not keep holy the seuenth day. He is a wastfull man, he will spend wastfully for the vaine-glory of the world, which some say they care not for: he leaueth those

thoſe things which God hath giuen him and his Family without care. Yea, he is a couetous man; for he will borrow of others, and ſpend it waſtfully, and neuer pay it againe. He breaketh the commandement, vvhich ſaith: *Owe nothing to any man, but this, that you loue one another:* Rom. 13. 8. for the holy Ghoſt ſaith, *The vngodly borroweth, and payeth not againe, but the merciful man is liberall and lendeth.* Pſal. 37. 21.

Some will ſay, they would pay if they had it: but indeed they will not haue it, becauſe they will not obey GOD, and liue as he hath appointed them. They are proud and will ſpend ſo farre beyond their calling, that they haue nothing to lend to the

the poore children of God, becauſe they ſpend either vpon the wicked, or in exceſſe when there is no need, or vpon thoſe that haue as little, or leſſe neede then themſelues. *Such a perſon is worſe then an Infidell, becauſe hee prouideth not for his houſehold.* God doth not ſay, Becauſe hee taketh not care for his own houſhold; for all his care ſhould bee to pleaſe God; but hee careth not to pleaſe God; neither doth he obey God, to labour ſix daies, and to ſee his houſhold labour; for whilſt he is idle, or vſing ſome vaine paſtime out of his calling, his children and ſeruants diſobey God, and miſ-ſpend their time, and weaken his 1. Tim. 5. 8.

estate, and all through his owne carelesnesse to please God. Hee sheweth himselfe no good Christian: for a good Christian life, is a carefull life, not carefull of the world, but carefull lest the world should hinder him any way from seruing of God, either in being too negligent in his calling, and so prouide not for his household, and become worse then an Infidel; or lest hee should bee couetous, and become the man whom God abhorreth. And yet there bee some so ignorant, that they will say, The prodigall man beareth a noble minde. But hee beares a wicked mind, & they knowe not what a noble minde is, that say so. Our Peeres and

Prin-

Princes are called Noblemen, because they beare noble mindes, that is, they are vertuous and temperate, and discreet, gouerning the common-wealth, according to their calling, regarding the vertuous, and keeping vnder the vicious, holding in the prodigall, who would run away with a whole kingdom, if they might haue it: nay, no Kingdom is able to satisfie prodigal persons, for their disobedient humour will neuer be satisfied, because they doe not labour to keepe the Commandement of GOD. Some are more infected with this sinne then others, but all that are not infected with prodigality, haue a disobedient humour, they are vndis-

creet, because they cannot spend when they should, and spare with discretion when the time is. They are vnthankfull, because they doe not heartily thanke God for his blessings, but wish they were more. Neither will they bee thankfull to the King, nor a woorthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeede such are not to bee about Princes or Peeres, no more then the couetous. Some wise and learned men haue disputed, whether the couetous or the prodigall be the worst member in the com-

common-wealth; but I pray God you nor yours be none of both: but heare what the Holy Ghost saith; The couetous is the man whom God abhorreth: The prodigall is worse then an Infidell. And thus I leaue them, and pray to God for Christs sake, they and we may leaue both those and all other sinnes, and take hold of Christ by faith, and liue through him with God for euer and euer.

Chap. 42.

Difference betweene an act, and habite of sinning.

NOW you must know this, that the deare children of God, for want of

discretion, doe sometime an act, which may be called couetous, and yet not vpon a couetous humor; and an act, that may be called prodigal, and yet not vpon a prodigall humour, but for want of discretion at that time: for there is none so discreete at all times, that is not somewhat infected with either of these sins; for we are infected with all sinnes, and therefore God, in great mercy to man, made the Sabbath, or Lords day; so that if a man did in sixe dayes ouerslip himselfe, (as indeed we all do, and did not reconcile himselfe to GOD euery night, as wee ought to doe, yet on the Sabbath day, the Lord calleth him to him, and sheweth him his faults, and

and wisheth him to bee reconciled vnto him through Christ, and breatheth into his face the breath of life againe, and renueth in him the image of GOD againe, that was decaied by his sinne, and so hee goeth home a renued man. And therfore, I say, and say truly, that all the Writers in the world cannot expresse, what hurt that man, woman, or childe doth himselfe, that doth not attend on the Lord on the Sabbath day; neither can any man or woman doe their seruants more hurt, then to keep them from the Lords house that day. The LORD hath charged thee, that thou (if thou hast any vnder thee) shalt see them come, and come thy selfe, as

thou wilt answere it: for the Lord himselfe is now there prepared to teach thee and thine: and therefore goe to him, & go prepared: *Cleanse thy heart of all earthly things*; and know that he is there to see thine heart, and all thine affection and behauior. Some will say, I would goe to the Church, but there will be little: but I say vnto thee; I feare that thou wilt not learne that little. If God, for thy disobedience, will speak but a little to thee that day, yet thou hast a great deale to say to him; confesse thy sins, shew thine obedience, bee an example to them, which would stay from the presence of God, pray for his grace vpon thee and them, and

Iam. 4.8.

and the whole Church, and appeale to the promise of God; *When two or three be gathered together in his Name, he will be with them:* pray that GOD may send his Word plentifully for Christs sake, although our sins deserue to haue it taken away altogether; seek to doe some good to the poore, although there be but a poore company of you gath'red together. Moue the people to prouide themselues a Preacher, tell them of their wants, speake to the Magistrates, mourne to see the Alehouses full, and the Church of God empty. Mat. 18.20.

Chap. 43.

The seruice of the Sabbath ought to be publike.

SOme vvill goe to the Church of God in the forenoone, and in the afternoone they will serue God at home; but thou canst not doe God so great seruice at home: serue him six daies at home, and the seuenth go to the Church of the Lord, if God bee truely worshipped there, as I pray God hee euer may bee in our Churches to the worlds end; and I pray God you may bee true worshippers of GOD. And alwaies in the Church of God, both forenoone and afternoone, let there be one the more

more for thee, But of this I warne you, for the loue I beare to your soules and bodies; if you cannot get the people to prouide a Preacher, which may dispence the Word truely & sincerly; remoue you, where you may haue and heare the Word so preached: for, *Where the Word of the Lord is not truely preached, the people perish, for want of knowledge.* But if you can get a Preacher where you dwell, and doe good both to your selfe and others, I thinke it better so: for, *The harvest is great, but the labourers are few; therefore, pray the Lord of the harvest to send forth labourers into his harvest*: for the true laborers indeed are not few, but very few: for as the holy

Prou.29.18

Math.9.37, 38.

Ghost

Phil 2.21. Ghost saith, *All seeke their own, and not that which is Iesus Christes. All* is taken here, as it is in many other places, for the most part; for the most seek their own: nay, it would seeme well, if some would be contented with their owne; but they seeke more then their owne: if they examine themselues well, they shall finde it so; whereas the true Preachers of Gods vvord wil be contented with lesse then their owne; so they may win soules vnto Christ, they care not. They count al the world dung, as indeed it is, so they may be Christs, and draw many to him. I hope in God, that through his grace som of you wil be Preachers. I pray God, for Christs sake, to

to inlighten you with his Spirit, and giue yõu grace, that you may bee truly godly, and very zealous for the glory of God, labouring by all meanes poſſible to increaſe the glorious kingdom of CHRIST. And of this be ſure, if you will lóſe nothing of your owne, you will neuer winne many to Chriſt: and marke how the Holy Ghoſt ſayth, *They ſeeke their owne.* Hee doth not ſay, They ſeek more then their owne: but *They ſeeke their owne.* As if he ſhould ſay, as indeede he meaneth; They buſie themſelues about ſeeking their owne, but in the meane time they neglect the great work and the great buſineſſe that I haue ſet them about, to gather

ther together the soules that Iesus Christ the Son of God shed his heart bloud for; and contrary to all reason, they looke for their wages, before they haue done their worke. S. *Paul*, which was called to be a Preacher of the Word of God, saith, *Woe to mee, if I preach not the Gospell.* But hee doth not say, Woe be to me, if I seek not goods. He saith, *Necessity is layd vpon mee, to preach the Gospell.* But he doth not say, Necessity is layd vpon mee to get goods. Yet some of them will say, they must not lose their goods and right: rather they must goe to lawe for them: but contrary to the Law of God, they neglect their duetie in his Church, they doe not stu-

1 Cor. 9. 16

study how to diuide the Word of God aright, and to giue to euery one that which is fit for him. What doth the Holy Ghost call negligent Preachers, but *dumbe dogges that will not barke*? The dog will barke and giue warning to the whole house-hold within, if any danger bee neere: but those that should deliuer my message vnto the people, they busie themselues about their owne affaires, they slumber and delight in sleeping: they will not call out to the people, and giue them warning of the danger that is neere them. I pray tell me, or let any man tell me, if he be a good seruant, which will go about his owne businesse, & neglect his masters, or

Esay 56.10. 11.

or no? no man will account of such a seruant, but wil cast him off for naught: euen so God will cast them off for naught, that seek their own, and neglect the diligent seeking of that which is IESVS CHRISTS.

CHAP. 44.

The honourable calling of Ministers stained by worldlinesse.

I Must needs say, I haue bin very desirous, and haue often begged of GOD, that some of you might bee Preachers, yea and all of you and yours, if it might please his diuine Maiestie to bestowe such graces vpō you, as were meete for so high a calling. But God knowes, I neuer desired it, because you should

get

get any thing in the vvorld, but becauſe you ſhould get ſeruants to God, and ſoules to Chriſt, and becauſe you might be ſo enlightned with the Word, through the holy Ghoſt working within you, that you might make no account of the World, as indeede it is nothing; nay, it is worſe then nothing: for, nothing doth no hurt, and the vvorld doth much hurt. *I pray not for the World*, ſaith Chriſt, *but for thoſe thou haſt giuen mee out of the vvorld*: thoſe, that though their bodies be in the world, yet their hearts, their minds, and their affections are as high as heauen. *If you be riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the*

Ioh.17.9.

Col.3.1.

the right hand of God: set not your affections on things which are on the earth, but on things which are in heauē. I pray God for Christ his sake, you may bee of those, which Christ prayed for, those which haue their mindes and hearts busied about heauenly things, and neuer taking care for the things of the world. Woe is mee, which feare, lest any of you or yours should loue this world: but if it please God that any of you hereafter should bee a Preacher, and loue the world, I cannot expresse the griefe it would be to me, euen so long as I were in the world. If any of you should aske me, if it were not as euill in another man, as in a Preacher? I answere, no; for

for it is a very dangerous, & indeed, a damnable estate to loue the world. I know what I say: I doe not say to be couetous, or desire to be rich, whereby one is mooued to vse vnlawfull meanes to get goods: but I say, to loue lawfull goods which GOD hath giuen thee, and to neglect the seruice of GOD about them, if it be but in thinking of them: and to bee at any time more loth to lose thy lawful goods, then to goe to law to the hurt of thy brother whom Christ dyed for, it is a wicked sinne in any man. To set a rent or price of any of thy lawful goods or lands, more then thou in such a case wouldest bee willing to giue, it is a wicked sinne. To

let

The danger of dealing with wicked men.

set or sell any thing to any man, for sinister respects, that thou doost not thinke to be the true and faithfull seruant of God, if thou mayest set it wel to those that are, is a sin. But to let a Farme to any that thou doost not think to bee the true seruant of God, but because he is richer, or is better able to pay thee, or will giue thee more for it, is a great sinne: *For the earth is the Lords, and all that is therein*, and hee hath set thee as a Steward ouer some part of it, and thou art by his appointment to let it to his children and seruants that loue him; and because many things haue many prices, hee bids thee deale in all his businesse, as thou wouldest be

dealt

deale withall in such a case. Hee bids thee *deale liberally with thy brother, that his soule may blesse thee*: yet thou wilt neglect thy brother, whom thou seest carefull to serue God in Christ, and let it to one that hath little or no Religion in him, because thou seest that hee can deale more warily in the world, or more wisely as the vvorld cals it, though indeede it bee more wickedly before God: yet because thou seest he is more able to pay thee thy rent, thou wilt let it to him, vvho is indeed Gods enemy, and for whom God neuer made it: for God made these things for his children and his seruants: and hee doth neither loue God as his Father, nor obey

Iob 31.9.

obey him as a seruant: neyther will he more become obedient to God, and seruiceable to his Church, if thou let him a good peny-worth; whereas if he thriue not of it, hee will raile on thee, and on thy religion, which is indeed against God; for hee knoweth not, that it is God that giueth power to get goods, and that it is God again, that keepeth men short: although sometimes with his mouth hee speaketh it, yet the true knowledge of it dwels not in his heart; and if he growe rich vpon it, hee will not bee liberall to the poore children of God, considering their wants as if they were his owne: for hee hath no naturall affection towards them, be-

because they are not his brethren. Loe, heere thou seest what to doe with thine own, or, as some say, Gods and thine owne; or, as the truth is, Gods, and not thine own; and therfore thou mayest offend God in it: for thou art but a tenant at the wil of the Lord, and art to depart at an instant; yet thou hast a great title vnder God for thy time, and thy title is good, & lawfully thou mayst enioy them; yet the loue that thou beares vnto them, is vtterly vnlawfull, for it is the loue that thou beareſt to theſe worldly goods, that maketh thee to let them to ſuch a Tenant, as wil neither ſerue God, nor doe good to the poore ſeruants of God. The man to whom

whom thou letteſt it, may bee a ciuill honeſt man in the world: for among the heathen; yea, among the Iewes that would kil Chriſt again, if they had him, and hate the children of God; there are ſuch in the World as will deale ciuilly, and pay at their day, perhaps better then ſom Chriſtian. But if thou beeſt the true childe of God, thou muſt haue a diſcerning eye of faith, which euery one hath not, and know the childe of God from an euill man: neither mayſt thou iudge the other for all that, but pray for him, and hope that though hee be not the true ſeruant of God now, yet in good time, by Gods grace hee may bee. Thou mayeſt not impart the be-

benefits of God, as neere as thou canst, but to those whō thou knowst to be the Lords true seruants, and thou must doe it for the loue thou beareſt to God. Why shouldest thou not loue Gods children much more then any goods thou haſt? There is great reaſon to doe it, able to perſwade any man, if his heart bee not of ſtone. For GOD made vs moſt excellent creatures, according to his owne image. Satan came by ſtealth and ſubtilty, and through enuie ſtole away that excellent image from vs, and made vs moſt vgly perſons, deformed Diuels, ſo that we were aſhamed of our ſelues, ranne away and hid our ſelues, and wee were good for nothing,

but euill for all things, fit for nothing but fire-brands of hell, into the which we were ready euery houre to fall, and God had said, that if we suffered the diuel to deceiue vs, hell should bee our portion, the diuel stood gaping to receiue vs: wert thou not in a miserable case then? I tell thee, wee were all in this miserable case. And I tell thee true, I am sorry at the heart, when I see any that doth not consider the case wherein he was, and I am afraide, lest any of you should forget the state wherein ye were, and so become vnthankfull, and fall into it againe. Oh, the danger is great! But tell me, wouldest thou not loue him, that would come and make thee

thee like a God againe, and wash away all thy filthy poyson, and deliuer thee from the slauery of the Diuell, and from the fire of hell, and set thee in Paradise againe; yea, in such a Paradise as the Diuell can neuer haue power to deceiue thee? and for thy better assurance bids thee hold thee by him, and thou shalt neuer need to feare? If thou shouldest not loue him and all his, thou wert greatly to blame. But I know now in thy distresse thou dooſt not make so much question, whether thou shouldest loue him or no; for thou thinkest it vnpossible but that thou shouldest loue him and all his, and do whatsoeuer he would bid thee. If thou wert once in

Gods fauour againe, thou wouldest not disobey him for all the Diuels and worlds that euer were. But oh the miserie! heere is the thing: how is it possible that thou shouldest be helped? God is thine enemy, the Diuell is thine enemy, the World can doe thee no good, nor make thee cleane: for all the bloud within thy veines is corrupted, thy heart-bloud is become most filthy poison, and thou art become most vgly, deformed like the Diuel, and thou art a shame to thy selfe, although no body see thee but thy selfe, and hell-fire is so bigge, that all the water in the vvorld cannot quench it. Thus beginning to despaire, thy torments beginne to increase,

creaſe, when thou couldeſt ſee no way to eſcape it: but oh the loue of GOD, the wonderfull loue of God toward thee, neuer to be expreſſed, not for any goodnes that is in thee! for behold here what a filthy creature thou art; but for the euerlaſting goodneſſe that was in himſelfe, his great mercy and wonderfull wiſedome, hee found a way, euen for his owne ſake: or elſe man and his poſterity had been burning in hell fire for euer and euer. How did he find a way? he ſent his own Son to waſh this filthy creature man; his onely Sonne, I ſay, the Sonne of God. And how did hee waſh him? No water would make him cleane: he waſhed

him with his own bloud, and hee sweat water and bloud, with washing of him; yea he shed his heart-bloud, and gaue it man to drinke, that it
Mat.26.27. might enter into his heart, and so runne thorow all his veines, and so cleanse him in-
Gene.6.12. deed. *Mans flesh was corrup-*
Mat.26.26 *ted. The Sonne of God brake his body, and gaue them his flesh to eate*, that it might renue their flesh, and that their leprosie might be healed: and the Sonne of God did this indeed; he brake his body, and gaue it vs to feed on; he shed his bloud, and gaue it vs to drinke, or else we could neuer haue bin cleansed. But woe is mee, God would not accept him; he said that man for his disobedience to him,

and

and obeying the Diuell, must goe to hell, and burne there. Oh the mercies of the Sonne of God, how is it possible they should bee shaddowed out! for no body can expresse the depth of it, that hee would indure the paines of hell for vs: he being man, endured them; and beeing God, ouercame them: hee stopped the mouth of the diuell, shut the gates of hell, tooke man by the hand, hee hauing washed him, and indured the paines of hell for him; hee takes him by the hand, I say, and leades him to his Father, he accepts him in Christ. Oh the mercies of GOD in CHRIST, that are neuer able to bee set out by man! Man through his fall

Eph. 3. 18, 19. *Gal.*3.13.

*Ioh.*4.21

*Eccl.*7.2

wrought his vtter ruine alone by himselfe; Christ, the Sonne of God, hath wrought his recouerie alone by himselfe, without the helpe of any, and set man in a far better estate, then hee was before; for now hee hath giuen him the hand of faith to hold on him, that hee may neuer fall: before, man was alone, but now, hee is ioyned fast vnto Christ by faith. Now what hath man to do? To follow Christ, and take hold of him by faith. Not that man deserueth heauen by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserued heauen for him, and bringeth him thither, and setteth him in a glorious place by God his Father,

Heb. 7. 16.

Heb. 11. 25

Act. 16. 16

Father, and God accepteth him in Christ, & taketh him at his hands. *No man commeth to the Father, but by me* (sayth Christ.) Now oughtest not thou in conscience to loue, obey, and follow his counsell, that hath done this for thee? and to loue all his children and seruants, better then the children & seruants of thy vtter enemy the diuell, who was not onely enemy to thee, then, when he first corrupted thee and thy seed, but hee is vtter enemy to thee still, and not onely an vtter enemy to thee, but also to Christ thy Sauiour, and will by all means hinder him, and impouerish his Kingdome, and if he can possible, he will bring thee from Christ to hel

Mat. 11.2

again? And wilt thou inrich his Kingdome for a little goods (which Christ neuer bid thee get) who is an vtter enemy to thy Sauiour, and seeketh by all meanes to impouerish his Kingdome, to speake against his Word, to scoffe at them that follow him; yea, often stoppeth their mouthes that would gladly speak on Christs side, saying: If thou art altogether
Ioh. 19. 12. on Christs side, thou art not *Cæsars* friend, & wilt not inrich his kingdome? Thou know'st when thou inrichest Satans kingdom, thou weakenest the Kingdom of Christ, in that thou weakenest thy faith; for thou canst not in faith part with any of thy goods, to one whom thou doost

doſt not think the ſeruant of God in Chriſt; and *whatſoeuer is not of faith, is ſin.* And I prooue this vnto thee thus: When thou loſeſt the fauour of God, and becommeſt a bond-ſlaue of the diuell, thou loſeſt all the bleſſings, which God in mercy hath made for thee, and beſtowed on thee. But they did not then fall to the diuell, but did fall to the Lord whoſe they were; for they were not thine before, but the Lords, and therefore, thou couldeſt not loſe, nor forfet them to the diuell: yet thou haſt loſt them from thy ſelfe, & they fel to the Lord, who lent thee them ſo long as thou didſt ſerue him, but the Diuell finding thee poſſeſt of them, claimeth them now, Rom. 14.

now, not that hee hath any right to them, but like an vsurping Tyrant; and if was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slaue, and all thy goods to be at his commandement, but thou hast nothing to lose but thy self, and that thou loseſt, but Christ redeemed thee. Take heede therefore; for as an vsurping Tyrant, who hauing gotten once possession of a Kingdome, will euer after lay claime to it, and will vse all the meanes hee can to get it againe; and the first possession is not onely a great light to make him get it the easier, but also it maketh him, if he get it againe, to keep it more

strongly,

ſtrongly, and fortifie it with a mighty power, and keepe watch and ward in it, that he will neuer loſe it againe: So wil the diuell; and therefore take heede thou deale not with any of the ſeruants of the diuell, nor by no meanes inrich his kingdome. If a noble & worthy-minded man, who hath great poſſeſſions, paſſe by ſome puddle, where hee ſhould ſee a Harlot caſting away her owne ſonne, if he ſhould inquire for the father, and finde, that contrary to nature, hee were run away from his owne child, leauing it to vtter ruine and deſtruction; if this noble-minded Gentleman ſhould take vp the child, and cauſe it to bee waſhed, and clothed, and fedde,

fedde, and cause it to bee instructed, and taught those things which it were fit it should learne, and when hee came to be a man, hee should say, I found thee thus and thus, and seeing no body had care of thee, I tooke thee vp, and euer since maintained thee in good estate; and now I would haue thee acquainted with my affaires and businesse; for I meane to trust thee with those things that I haue: for so it is, my King calleth for mee, & the affaires of my Country require that I should neglect mine owne busines & attend vpon them; wherefore I leaue my Lands, Lordships and Tenements with you in trust, till I come againe: let thē to my friends,

and

and let them penny-worths, that they may well liue vpon them: let your owne friends some part of them; deale so in it, as at my comming home I may finde you faithfull. Now if this seruant should neglect his charge, neglect his owne friends and his masters, and go for a little more rent, which his master cared not a whit for, & let his lands and tenements to his vtter enemies, who growing rich with the lands and goods of this noble Lord, would bee ready to bidde him battell at his returne home, & to strike at him with his owne sword; iudge you, would not this Lord thinke, he had dealt very euil with him? nay, would not euery honest man that

should

should but heare of it, thinke and say that hee had dealt most vildly with so good a Lord and Master, and that he were neuer meete to come in the company of an honest man againe? Thus hath Christ dealt with vs; When our wicked father and vngodly mother, *Adam* and *Eue*, cast vs into the puddle of sin, and ran away and left vs there, where wee should neuer haue been able to haue gotten out, Iesus Christ, the onely Sonne of the high and mighty God, our mercifull Lord and Sauiour came by and washed vs, and brought vs vp at his owne cost and charges, and wee haue nothing but from him; hee taught vs himself in all good doc-

doctrine: and being gone to ouercome the enemie of his King and Country, hee hath left his goods with thee, bids thee to deale well with his seruants, and let them good peny-worths, and deale not with his enemies, neither make any marriage vvith them: yet thou for a little money wilt buy and sel, marry and giue in marriage with them; yea, and thinkest, because thou find'st them more rich in the World, they are better for thee to deale withall; and yet they are the vtter enemies of thy Lord, and wil bee ready at his comming to bid him battell, and strike at him with his own sword. 2. Cor. 6. 14.

Chap.

Chap. 45.

The right vse of goods.

HEere thou seest, vvhat cause thou hast to loue Christ and his seruants, and how thou oughtest not to loue thine own, but to vse it, as the Lord hath appointed thee whose indeed it is. If thou dealest not vvith thy Lords goods and lands, as he hath appointed thee, art thou not in a great fault? Surely, thou hast nothing to say for thy selfe; saue to appeale to his mercy, confesse thy sinnes and amend thy life. But if a Preacher, whom God hath enlightned to see, what hee was out of Christ, and what he is in Christ, and hath wil-

led

led him to tell the people from his mouth, how he and they should now behaue themselues inwardly in their hearts, & outwardly in their goods and substance; if hee, I say, whom God hath set vpon a hill to giue light to many: if he, I say, whom God hath giuen much vnto, and of whom much shall bee required: If hee, I say, whom the sunne of vnderstanding should arise vpon; nay, if he, I say, in whose heart the glorious Sonne of God should shine, will darken his glory with the thick clouds, or rather thicke clods of this earthen world, his sin is great: but what did I say, darken their light? nay, they darken the light of the Gospell, that

Tit. 2. 1.

Mat. 5. 14.

Luk. 12. 48.

all

all should see to go by: nay, they darken the glorious light of the Son of God, and eclipse his glory; whereas 1.Tim.4.16 *they should draw many vnto Christ* by their liberalitie and true preaching, they driue many from Christ by loue of their owne (as they say) and by their idlenesse and negligence in preaching (as I say) and I say, this loue of their own, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinarie men, who loue the world as well as they: but there are not so many that look on them, and God hath not set them for a light, as he hath done the preachers. And the reason why the preachers are

are many times ouercome, is this, becauſe the enemie doth bend all his forces againſt them, not vnlike the enemy to the Iſraelites, who ſaid, *Fight neither againſt more nor leſſe, but againſt the King of Iſrael.* So doth our enemy the Diuell, hee fighteth neither againſt more nor leſſe, but againſt the Captaines of the Church; namely, the Preachers; for hee knoweth, that if they bee once ouercome, then the whole Armie will ſoone bee confounded and brought to nought. Be you all vpholders of them, which by no meanes can bee done, but by prayer: for as our Preachers ſhould pray for all, ſo all ſhould ſend vp their prayers to Almighty God, in

1. King. 22. 31.

in the name of his Sonne, to send his holy Spirit into the hearts of the Preachers, to sanctifie them throughout, that they may be holy in body and mind, following the example of our Sauior christ, who sayd to *Peter* his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Sathan hath desired to winnow thee like wheate, but I haue prayed that thy faith faile not.* Againe S. *Paul* appointed by the Son of God to bee chiefe Preacher to the church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Sathan was sent to buffet me, but I besought the Lord Iesus that hee might depart from mee.* Now in these two great

Luke 22. 3

2. Cor. 12. 7, 8.

combates made between the Diuel and the deare children of God, yee see that prayer is the weapon whereby the Tempter is ouercom. Wherefore I earnestly entreat you, let your prayers alwaies bee sent vp to GOD, through Christ, for the Preachers, and all such as are in high places, that so they continuing firme and stedfast, your faith may by them be more confirmed.

And the blessing of God Almightie, the Father, the Sonne, and the Holy Ghost, be with you all, from this time, euen to the end of the vvorld.

Amen.

FINIS.